ESTATE BANK AT DE e also stated that meet was feared that if the outid wreak their ven-roperty of the directory.

subject so obscure, but of truth by long poring out the game of a few. assion, it doth not give

slavery Society has slavery Convention i mont, to be holden dnesday, the 25th at ents are in progress e speakers, and it is will take early steps aper being complete

ing Cleaning and Seting Cleaning and Setit Tooth Extracturior instrument is far s. The time occupied a second, while the casioned by the use of a almost insufferable, o the improved Toothificial Teeth—The inon atural in appearance discover any dicay, they are superior
h done with the purel
i, if taken early, can serviceable. It often tit too late. Teeth filwarranted. See to it

from the country are 2; Filling, \$1; Ex-M AND THEBES pen for exhibition of RK, corner of Principosite Niblo's Garden ERUSALEM

t, painted from dr BES, IN EGYPT, rwood's drawings, Panorama before e y illuminated every iights, and explana-forencon, afterneon, vening. bes will be delivered g at half-past eight em.

JSE. friends and the pub-at No. 34 Southack I ladies of color can or transient board. or transient board-olicited to give his situated, and ever al satisfaction.

half-past 9 o'clock

IN PLACE, BOSTON. ituation, a few rods
next house to the
ties can be accoment Board ary.

WITNESSES.
able book, by T. D.
Mass. A. S. Socie Mass. A. S. Socie 37 1-2 cts. They
land, and read in

INST SLAVERY ence of Jesus Christ
American Stavery
h Green, President
raluable pamphiet,
1888. A. S. Deposite THE LIBERATOR IS PUBLISHED EVERY FRIDAY, AT NO. 25, CORNHILL.

aittances are to be made, and all letters declating to the pecuniary concerns of the

Taxes. - \$2 50 per annum, payable in advance; All letters and communications must be rost

The necuniary concerns of the Liberator Entern Quincy, WM. Bassett.

VOL. IX.

WM. LLOYD GARRISON, EDITOR.

FUGE OF OPPRESSION nee of the Worcester Palladium.

Boston, May 31st, 1839.

From the pen of Joseph Tracy.

From the N. T. Observer.

The new Society doubtess contains more weight of character in proportion to its numbers, then the old; but it also contains some of the worst ingredients in the whole party. Its principal leaders, too, are pledged to 'political action,' as the great means of success. This, however, did not seem to be thought of at the time,

have them organized, as it promotes an entire and vis-ible separation of the follies and their friends from

From the N. H. Panoply.

Eliter of the Palladium: when a young man, on his first visit to Lon ically described its spires as rising like-wards heaven, to avert from the city the its inquities deserved. In our day and some of the temples of our metropo anniversary assemblies have this week

I do not suppose the figure would lose ancy, though I fear it would want much roth. Some of the candacters are saily a the exercises of the week, having only are or twice. A few hours attention will examply visitor, that while this is an occaand visitor, that while this is an occa-interest and moral utility on the part of and other hodies, it is made the signal mustering together of many unreflecting one of the streams will pour out upon

realth cant and humbuggery. presiding over Garrison Sprame fam. May, and Ludies Chapman and Child, Baring the meeting there was much an-mahout the secession of Phelps and others, labilished a new organization on principles n-resistance and women's rights. Garrison and his soldiers triumphed es-in coarseness and radicali myerites—in coarseness and radicalism, the sine and heresees of the exestinged brethings of social confidence were violated and persistons related with school-boy particularly layers freedom of interpretation and Garrison read a long speech to this Contact and the confidence of the properties of the contact and the c ending the theory of non-resistance. amion and in palpable sophistry it was a of a dark corner in your Worcester use; lest, in future time, moral prodi-air of finding parallel and precedent fe-pair of finding parallel and precede This same Garrison, who on all occasion This same Garrison, who on all occasions a proceedings of these meetings, you may be as loose in principle, as he is proverbially is sentences. Whether he is a safe and distret, the public have to judge. He dwelt, at interest, on the degree of force to be eman assailed female—whether she or her deduced to the control of use physical repulsion, and if so, how is is neither an age of angels nor of fai-

the lower than the angels," if our New Eng-and matrons will sit, as they did in the Chap-ten to the discussion or mention of such top-as enough to make one look about him and was in the 'literary emporium'-to in-the virtue of Boston did really need such whether the chivalry of some of those over in Cromwell's day had not left the ir descendants, and whether the primeval Puritans had not ceased to find a response goal only the control of furnals had not ceased to this a response faind pulsations—whether the gentlemen re not loafers and black-legs, and its min-pampered abbots.—whether the virtue to of this city would hear thus to be mock-presence of being enlightened by this rate lecturer.(1) e track marked out by this Mr. May was more gentle ut the deficiency in asperity was suppli-

broke up, the meeting softened down inthey broke up, the meeting softened down inwaversational affair, the members coming
be stand and relating their individual experiad truly! The personal pronouns were never
afted into such active service—every 'I' had
be gallery. There was on the ground a
king fellow, a very loud speaker, who said
pleased ex catedra and then would come down
benade in front of the ladies, taking all the libalter their bonnets which a handsomer man
leased funless he were also an accredited allowed, (unless he were also an accredited

ernoon, Wendell Phillips gave a valedicafternoon, Wender Printip gave a varieties, previous to his departure for England and inent. He was called on, by some resolutive plogistic of George Thompson, extravariate of the Irish O'Connell, and flattering to They were passed by acclamation—as one que termed it, by 'one loud amen of humanity.' ups in this day, when patriotism and philanthro-rudely separated, I feel too strongly the value mer; if so, 'you must pardon something to to liberty; but I have no hesitation in say-an audence, which can sincerely adopt a res-sosperlatively approbatory of the virulent and and profane denunciation of Americans by O Conneil, does the finishing act towards stul-iself. It is a disclaimer of the common social acs—of every national attachment—of the sen-which the savage has not learned to divest of when looking on his native 'clod of earth,' this was done with alacrity by these humane of when looking on his native 'cloud of earth,'
his was done with alacrity by these humane
Charity would lay the sin at the door of igon the part of most who were present; but
any cannot cover the guilt of the movers in
g, nor sanctify their desperation. Then Wenlips, the speaker, reiterated the truth of the
farce. He is a man of excellent talents, good
ment, accomplished education. He left Harw School some half dozen years ago, but, I bespat year assiduously devoted himself to his of very assiduously devoted himself to his if he had, perhaps he would now think difyou i the nan, pertures the community, of a reverence bervance of law, and would inculcate less freight and less forcibly, the dangerous sentiment that wand Constitution and Union, ought to afford no wand Constitution and Union, ought to afford no ments in the way of in-tant emancipation, and redom is justly to be reached by the bloody over-of slavery. I admired his declamation, but not feel within me the force of such opinions, and as they are by order, punished as they must practice, by law and merited penalty. Insur-nis not an innocent trifle and a plaything for a

on is not an innocent trifle and a plaything for a ch. Anarchy is still a fearful thing.

It. Philips goes out with the endorsement of the crean Society to thank O'Connell, (as he says,) his faithful rebuke of our sinful nation, and to kee British sensibilities. As an orator and a genan scholar, he will hardly do us any discredit. So the still remember the ties that bind him to his twe land, or cast reproach on kindred left behind, result of his mission alone can determine. Ine other Society: I hardly know its name or all faith. A lean, lantern-jawed clergyman was harding several men and many women, and saying mething of the wives and daughters of the next gending; there was evidently something of moral re-

on; there was evidently something of moral re-and woman's rights. The address was very rapid the friend. I do not give her name: she has a shad in this city. She had doubtless broken the wist of martal restraint, and come up here with a faing zeal. She made a cartsy and then a preface a rutter speech. All was genial as an April show-soit influences and soft accents. It was not bad luences and soft accents. It was not babe there, I thought her sisters seemed to say I we the hand-writing of this production—I check my-telf. She thought 'genes ought to be cutticated,' and so thought. The grammar and the rhetoric, and—the

(1) To show how well these anti-Garrison haters of slavery are agreed among themselves, we quote the following from the Greenfield Gazette and Mercury. an article referring to the proceedings of the late N E. Convention, the new organization, &c. the editor

sir. Garrison was quite mild and humorous, yet for-cible and striking in his argumentation. There is a bewitching charm about him; he is so cool, so good-alitred, so mild and bland, that a heart of steel can startely resist him, with all his errors on his head. No man could have defended himself, and the old or-ganization better than he did; still, the dwfects of the old Society were deemed so great, that the friends of a new organization, could not consistently with their views of duty, remain, notwithstanding the painfulness of separation [19]





OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, JINE 28, 1839.

moman! Come, gentle woman, let us whisper a little poetry together.

'Like the violet which alone Prospers in some happy shade; Shall fair woman live unknown, To no looser eye betrayed? Is she to herself untrue, Who delights? It is public view?

There, go home and stay.

My dear sir, I will close this long communication. From such efforts as the last named, and also the non-person such efforts as the last named, and also the non-person such efforts as the last named, and also the non-person such efforts as the last named, and also the non-person such efforts as the last named, and also the non-person such efforts as the last named, and also the non-person such efforts as the last named, and also the non-person such efforts as the last named, and also the non-person such efforts as the last named, and also the non-person such statuce league, we have nothing to fear. The folly is too apparent. But from the first of these association have a woman? But free disconsequences always to be expected from an unserting and disorganizing boly. Whether they are colling the first device the society of the person the first of these distances the person the person that they are colling the first developed the person to the person to the main shear the antist There, go home and stay.

My dear sir, I will close this long communication. From such efforts as the last named, and also the more resistance league, we have nothing to fear. The folly is too apparent. But from the first of these associations—the N. E. Aboltion—we have to apprehend the consequences always to be expected from an unserting and disorganizing body. Whether they are collected together inflaming each other, or scattered in their separate fields telling tales and making women sigh—we cannot confide in them. If they were all like Phillips, doubtless the scholar and the lawyer, and the christian, would eventually guide them aright. But it is not so. They do not as a body, perceive the principles of things. They feel without thought—they are without reflection. As Junius said on another occasion, between the weakness and the forty of the passions, they find no place for the sober exercise of the understanding. To counteract this influence, to neutrolize it—the responsibility rests somewhere. It can did the done the post to which their ordination has pledged from the post to which their ordination has pledged from Divine interposition, we cannot rescue our society from the perils that surround it, unless the principles of the are made to be felt.

The legal profession must perform its trust. Aside from Divine interposition, we cannot rescue our society from the perils that surround it, unless the principles of law are made to be felt.

The wants of the community speak loudly for the checks and restraints of law. Its forms must be respected and revered; their severity cannot safely be yielded. Even its technicalities, at a time of lawless enterprise and effort, must guide our actions.

With THE MINISTRY IN ITS PRESENT.

WHOLESOME STATE—with the press to come on the sollowing resolution was adopted at a recent meeting of the Anti-Slavery Society, viz: 4. Resolved, That the roll of this meeting be made by Hilling and controlled to the resolution was adopted at a recent meeting of the Anti-Slavery Society, v

women—Abolition.

Women—Abolition.

The following resolution was adopted at a recent meeting of the Anti-Slavery Society. viz:

With THE MINISTRY IN ITS PRESENT WHOLESOME STATE—with the press to come up to the destiny marked out for it—with the law, in the generous and liberal, but stern spirit which flows from its Gothic and Saxon fountains, and in the nice and God escape the dangers, and outlive the follies that meet us in our pathway.

A.

Women—Abolition.

The following resolution was adopted at a recent meeting of the Anti-Slavery Society, viz:

Resolved, That the roll of this meeting be made by placing thereon the names of all persons, male and female, who are delegates from any auxiliary society, or members of this Society.

Accordingly, a number of women were admitted as delegates, with the privilege of speaking, voting, and exercising every other right appertaining to male meet us in our pathway.

It seems that a portion of this Society are for begin-

It seems that a portion of this society are for neglining the work of Abolition at home, and emancipating the women from slavery to the men! It was by this party that the resolution was carried. As we understood them, they propose to compass the following ends, viz:

1. To free the women from the men. THE N. E. ANTI-SLAVERY CONVENTION was opened

2. To free children from their parents.

THE N. E. ANTI-SLAVERY CONVENTION was opened on Tuesday morning at Chardon street Chapel, and continued till Thursday night, sometimes there and sometimes at the Marlborough. I mediately on opening, a resolution was offered, inviting all persons present, friendly to their views, to act as members. Rev. A. A. Phelps offered an amendment, inviting all gentleme. This was voted down at once, and the original resolution passed. Mr. Phelps som left the house, saying to a by-stander, as he passed the door, 'There, I've done.' A business committee was appointed, con-To free children from their parents.
 To free apprentices from their masters.
 To free the negroes.
 Or, to sum up the whole matter in a few words, to free every body, black and white, great and small, from the

introl of a superior.

Well, we do not know that it would do much harm Well, we do not know that it would do much narm to admit the women into Congress. As to garrulity, Messrs. Wise and Adams, and several others, could scarcely be outdone by any she member; and a stranger might suppose one object of the Abolitionists already accomplished, if these gentlemen were to appear in

Pve done.' A busineer, as he passed the door, 'There, sisting of Mrs. Child, Mrs. Chapman, and three male 'persons;' but I know not which of the five was chairman. The next morning, Mr. Phelps and about 150 thers, formed a new Anti-Slavery Society, auxiliary to the American. The principal strength of the new tocity consists of Orthodox Congregationalists; and early all the abolitionists of that denomination is State. Society consists of Orthodox Congregationalists; and this State will join it. The Convention spent nearly that if the division should spread, the anti-state as here, for women were admitted to vote in the societies in Rhode Island, Connecticut, and Pennsylvania, and the American Anti-Slavery Society. He advanced to American Islavery Society. He advanced to American Islavery Society. He advanced to American Islavery Society. The principal strength of the new years and the American Islavery Society. He advanced to the new years and the American Islavery Society. He advanced to the new years and the American Islavery Society. He advanced to the new years of the ne

were admitted to vote in the societies in Knode Island, Connecticut, and Pennsylvania, and the American Anti-Slavery Society. He advocated a resolution, offered by Mr. May and adopted, which asserts that the division 'threatens to become permanent and to extend tiself;' but he opposed another, for appointing a committee of conciliation, which he thought hopeless. The new Society doubtless contains more weight of at our request, forwarded another copy, we insert them with great pleasure. They show the genuineness of the abolitionism of Nantucket .- J.

At a meeting of the 'Women's Anti-Slavery Society' in Nantucket, held on the 19th of 4th mo. the following resolutions were adopted, and a vote taken that they be forwarded for insertion in the Liberator. A. GARDNER, Sec.

the whole party Its principal leaders, too, are pledged to 'political action.' as the great means of success. This, however, did not seem to be thought of at the time, and some, on whose influence they depend, do not it mend to engage in it. Mr. Garrison will doubtle-sendeavour to keep the Am. A. S. S. with him; and with the aid of the state societies above mentioned, the dread of division, and his own consummate tact in managing such people, will probably succeed, and will kill the new society, if he can. Abolitionism has ceased to agitate the churrenes in this region.

It seems a pity to corclude with a farce, as they do at the theatres; but how can a faithful historian avoid it, in a case like the present? How else shall the public be made aware of the continued existence of the Nox-Rasstraxet Society? It met at Chardon street Chapel at seven o'clock on Wednesday and Thursday mornings, and held its public meeting at the same place on Thursday evening. Some 300 or 400 persons, were present. After a prayer, H. C. Wright officered a resolution, that the doctrines of non-resistance increase the security of property, liberty and life. Mr. Somewarks to the subjects of the resolution, but should talk of whatever he pleased; which, as they were ali in favor of free discussion. he thought entirely proper. He kept his word. Mr. Wright followed. The speakers continually took for granted, that government has no rights, excelled, and such like weighty matters. I presume they adjourned be fore morning, without abolishing all human government has no rights, excelled. I did not stay to see the dot the meeting. My latest information left them, at half past ten, in high debate about how long a certain weak brother should be allowed to speak, and such like weighty matters. I presume they adjourned be fore morning, without abolishing all human government sha weak brother should be allowed to speak, and such like weighty matters. I presume they adjourned be fore morning, without abolishing all human government sha the resolution

preciate its character nor deprecate its influence, with-out serious detriment to the cause it advocates. There-fore, so long as it remains true to its principles, we will exert our influence to secure for it a more extendthe movements that are truly religious and important.
We begin to feel this beneficial effect already.

Yours truly,

J. T.

ed circulation.

Resolved, That the more enlarged views which the

From the Christian Mirror.

Our anti-slavery brethren were busily employed, as they always are on anniversary week. A separation has been effected, so that they are now formally two parties. A new organization has taken place, which embraces a better part of the brotherhood. (!) We commend their reverence for truth and for conscience. (!!) They have now shown that these are paramount with them; and it is a presage, that they will correct remaining errors, as fast as they shall discover them. They have broken away from the despot. (!) and will hear the ganshing of his teeth. (!!) perhaps feel his fangs (!!) occasionally; but they will not be hurt by them. The virus, so far as they are concerned, will have been extracted. (!) Let them be calm, and rational, and soriptural, and patient, and they will gradually wear away the ranks and the power of the dictator. Let them cease to make the churches parties in 'political action,' and they will have the good wishes of good men.

The Mirror copies the official account of the new or-

The Mirror copies the official account of the new ories of the last number of it as the sum will pay for anization, and prefaces it with the following remark: I want these last to send to some of my friends, prin-The following account of a new and important movement, which was communicated to the Massachusetts Abolitionist, we copy for the information of our readers; and to Excourage our BRETHRES, who are ferl. My heart cordially responds to the sentiments contained in the letter, and believing as I do, that there is at present a glaring inconsistency existing in there is at present a glaring inconsistency existing in the Society of Friends upon the subjects alluded to, I cannot but most earnestly desire that the serious at-ANTI-SLAVERY CONVENTION. The New England A. S. Convention was held in Boston last week. The attendance was large. After the meeting was organized, and a business committee appointed, on which two women were placed, a secession took place, and a new Society was formed, called the Massachusetts Abolition Society. Rising of 200 gave in their names. The reason of the secession was, a dissatisfaction with Mr. Garrison's measures, especially the no-government theory, the woman question, and the duty of carrying but even endorsed by the society itself, in its collective abolitionism to the polls. The new Society embraces

exist withhits borders. O that a Woolman might bers from the state of lethargy and repose in which they are now slumbering; that the Society, as it was the first to raise its voice against the unrightness. the first to raise its voice against the unrighteousness

bers of the American Anti-Stavery Society, is one which has recently excited a very deep interest. The argument of Mr. Birney on the one side, and the reply of Mr. Garrison on the other, will enable every one to judge where lies the truth.—J.

From the Emancipator.

VIEW

OF THE CONSTITUTION OF THE AMERICAN A. S. SOCIETY AS CONNECTED WITH THE 'ND-GOVERNMENT' OF THE AMERICAN A. S. SOCIETY AS that family governments have no such right. Thus,

3. In a constitutional way to influence Congress to

slaveholder, nor promotive of the best interests of all concerned—or that it ought not to take place mithout tion of its members.

Again—it is said there is nothing in the history of the abolition reformation to warrant my interpretation of the constitution. The proof adduced is—that many good men have united with the American society or trade—to abolish slavery in all those portions of our good men have united with the American society or its auxiliaries, and remain members, who are, in principles.

Arguments addressed to the understandings and con-

We also maintain, that there are at the present

the first to raise its voice against the unrigiteousness of oppression, may be the last to falter, until sliberty shall be proclaimed throughout all the land unto all the inhabitants thereof.'

In haste, sincerely thy friend,
JOSEPH S. WALL.

A VDICE FROM WEST NEWBURY.
At a meeting of the West Newbury Anti-Slavery Society, hed on the evening of the 10th inst., the following reselve was proposed and passed without a dissenting vow or voice.

Resolved, That we approve of the doings hitherto of the Massachusetts A. S. Society, and having entire confidence in the Board of Managers thereof, pledge ourselves to contribute to its funds as far as our means will allow.

Voted, That this resolve be signed by the President.

John Carr, Secretary pro tem.

THE LIBERATOR.

IMPORTANT DOCUMENTS.

We invite the attention not only of the readers of the Liberator, but of abolitionists generally, and the conductors of the anti-slavery press in particular, to the following documents. The question whether abolitionists, as such, are under obligation to go to the polls, and whether non-resistants are consistent members of the American Anti-Slavery Society, is one which has recently excited a very deep interest. The

VIEW
OF THE CONSTITUTION OF THE AMERICAN A. S. SOCIETY AS
CONNECTED WITH THE 'NO-GOVERNMENT' QUESTION.

Association for accomplishing objects to which the consent of the majority is necessory, is called for, only on the ground, that the sentiment of the majority, as to the particular object, differs from that of the minority who associate. The originators of the American Anti-Slavery Society believed, that slavery ought immediately to be abandoned. The majority did not. The minority believed that, to associate was the best way in which they could act, on the majority—so that they could act, on the majority as the most brutal, without any effort on our part, except arguments addressed to their understandings and consciences, the could demand our appears—our mothers we are to see set upon by the most brutal, without any effort on our part, except argument to defend them—and even they, themselves, embraced, seem to strike at the root of the embraced and the demand our appears of a set and tend—so far as I am able to judge of structure; and tend—so far as I am able to judge of structure; and tend—so far as I am a

It is but justice to say-judging from the moral de

out expatriation.

3. In a constitutional way to influence Congress to put an end to the domestic slave trade—and
4. To abolish slavery in all those portions of our common country which come under its control—especially in the District of Columbia; and lastly,
5. To prevent the extension of slavery to any State that might hereafter be admitted to the Union.

By the 4th article of the Constitution, any person may become a member who contributes to the principles of the constitution—who contributes to the funds of the Society, and is not a slaveholder.

The first question which presents itself is—what are 'the principles' of the constitution? The answer is—they are embodied in the object and means above enumerated.

The next question is—what is it to 'consent'—or, rather, not to consent to these principles? If any one maintain, that the abolition of slavery in the United States ought not to be entire—or that each State on that slavery exists has not the exclusive right, by the constitution of the U. S. to legislate in regard to its abolition in said State—or that arguments, of whatever value, ought not to be addressed to the understanding and consciences of our fellow citizens, to prove that slaveholding is a heinous crime—or, that the immediate abandonment of slavery is not the duty of the slaveholding is a heinous crime—or, that the immediate abandonment of slavery is not the duty of the slaveholding is a heinous crime—or, that the immediate abandonment of slavery is not the duty of the slaveholding is a heinous crime—or, that the immediate abandonment of slavery is not the duty of the slaveholding is a heinous crime—or, that the immediate abandonment of slavery is not the duty of the slaveholding is a heinous crime—or, that the immediate abandonment of slavery is not the duty of the slaveholding is a heinous crime—or, that the immediate abandonment of slavery is not the duty of the slaveholding is a heinous crime—or, that the immediate abandonment of slavery is not the duty of the slaveholding is a heinous cri

trade—to abolish slavery in all those portions of our reade—to abolish slavery in all those portions of our reade—to abolish slavery in all those portions of our reade—to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia—or, to prevent the extension of it to any State which may, hereafter, be admitted to the Union:—such an one (even admitting his object to be better, and his means more effective than any which have been adopted by the American Society) cannot be said to 'consent' to the principles of the Constitution.

Are the action required by the constitution is MORAL. A simple statement, however, will correct whatever

of the Constitution.

Alt the action required by the constitution is morat. Alt the action required by the constitution is morat. Alt the action required by the constitution will be a made on the minds as when addressed to our fellow-citizens generally. But the framers of the constitution were not content it would seem, to leave a particular species of this action undistinguished in the mass—to be apprehended or not (as it might happen) under the general expressions, 'aim to convince'—'arguments addressed to the understanding,' &c. &c. So important did they deem it, and so anxions were they to remove all doubt of what they intended, that they separated it from the mass, by declaring, 'the society will also endeavor, in a constitutional way, to influence Congress to put and to the domestic slave trade,' &c.

It is not unworthy of remark, that whilst our fellow-citizens, generally, were to be 'addressed' - Congress were to minded in the words' all our fellow citizens, were to be influenced. Not that members of Congress, and possessed, in virtue thereof, extraordinary power, with them the society were to use additional means. They were 'also to endeavor, in a constitutional way, to influence Congress,' &c.

The power with them the society were to use additional means. They were 'also to endeavor, in a constituent of the proper qualifications it requires or not. Neither have they committed to any portion of their decisions as are usually found to have a peculiar stations at the will of the people. They were to be asked to do, what it was right for them to do; if their places, that others might occupy them the proper qualifications, and the proper qualifications is travelled in the words' all our fellow citizens, to whom arguments were to be 'addressed,' but, but and the proper qualifications and the proper qualifications are the proper qualifications, and the proper qualifications are the proper qualifications, and the proper qualifications are the proper qualifications, and the proper qualifications are the proper

Maixe-Seth Rogers, Brescer; Nathan Winslow, Porfland. New Hangshing - N. P. Rogers, Physicoth; Willard Russ

New Haberhell - N. P. Rogers, Physicolic, it illies a Ambergi.
Vermont - John Beiment, Frontieck, Vermont - Island Steafurg, Manachusetts - C. Whipple, Newburgpert; Island Steafurg, Manaheld; Luther Boutell Groton; B. P. Newhall, Soughas, R. Wilder, Fitchburg; M. King, W. Boylston; J. Church, Song, R. King, W. S. B. Iven, Salon; Henry Hommond, Dudley; Danke G. Holmes, Locall; Joseph V. Machall, Dorchelete and ticinity; Richard C. French, Fall Kiver; Wm. Henderson, Honover; Wm. Carruthers, Janeaburg, Wille: Island Austin, Naturicett, Elion Richards, Weymouth; Thos. J. Falker, Worceder; Wm. C. Fone, Witterbown; Austin Henry, Contextile: Israel Perkins, Lynn, Elija, Bind, Tamason; John Railey New-Bedford.
Riode Lakyd — William Adams, Partucket; Elios Smith, Providence.

PROVIDENCE - William Adams, Paceticoses; Education, Providence, Connecticut—Geo. W. Bennon, Brooklyn; Dr. E. D. Hudson, Wolcost scille; S. S. Cowley, Ricritica. Thos Kinne, Jr. Autwick, Naw-Yons, -J. P. Bishep and David Indoon, Urico: Henry Mott; Henry Willis: Charles S. Mirris Indoon, Urico: Henry and Thomas Yan Ratosclaus, N. Y. Co. Science Indiany, S. W. Fenceles and Thomas Yan Ratosclaus; N. Y. Co. Science Indiany of Case-Pannaria; James G. Fuller Skancatics, Market Ratos. Feru. Pannaria; Andrews B. Freikon, West Grave; Joseph Fullo, R. Swan, Thomas Peart. Enterprise; T. Hambieton, Russelvisie; R. Kent, Andrews B. Sridge; John Cox, Homoston; Rev Chrites A. Boyd, Erie, Eric Co. indexic Bridge; John Cox, Essaud Sere, Eric Cu. Ouro-C K. Bushnett and Wm. M Johnson, Cincinnatt; Wst. litts, Obserlin; James Austin, Marthorough; Lot Holmes, Co-tanbiana; N. Miller, Jr. Sandyville; Joseph A. Dugdale, South

NO. 26.

ISAAC KNAPP, PRINTER.

one have any ground of complaint? Surely, none. Nor does this view at all conflict with the right possessed by every one, already a member of a religious or other association, to attempt so to change its movements as to make it more effective for the object proposed. But as associations generally make provision for such changes, they ought to be attempted according to the prescribed form (where they are sufficient for the purpose) and not by straining or distorring the principles of the organization, so as to make them cover cases to which all concerned know, they were never intended to apply. If this be the right course of procedure in such circumstances, and my interpretation of the constitution be correct, it would seem to be the most honorable, amicable, and respectful course for the No-Government men to move directly for an alteration of the constitution. To this, I think, no one would take exception.

for the No-Government men to move directly for an alteration of the constitution. To this, I think, no one would take exception.

But to this it may be replied—where is the necessity of a change of the constitution, when both the No-Government men and the Government men can act under it according to the dictates of their consciences respectively? But is this really so? Is the difference between those who seek to nholish any and every government of human institution, and those who prefer any government to a state of things in which every one may do what seemeth good in his own eyes—is the difference between them, I say, so small, that they cam act harmoniously under the same organization? When in obedience to the principles of the society, I go to the polls, and there call on my neighbors to unite with me in electing to Congress, men who are in favor of Human Rights, I am met by a No-Government abolitionist inculcating on them the doctrine, that Congress have no rightful authority to act at all in the premises—bow can we proceed together? When I am animating my fellow-citizens to aid me in infusing into the government salutary influences which shall put an end to all oppression—my No-Government brother cries out at the top of his lungs, all governments are of the Devil (!) where is our harmony? Our efficiency? We are in the condition of two physicians called in to the same patient—one of whom should be intent on applying the proper remedies for expelling the disease from the body and thus restoring and purifying its functions; the other, equally intent on utterly destroying body, members, functions and all. Could they be agreed, and could they walk together? It seems to me not. And simply because their aim, their objects are radimembers, functions and all. Could they be agreed, and could they walk together! It seems to me not. And simply because their aim, their objects are radically and essentially different. So with the No-Government and the Pro-Government abolitionists. One party is for sustaining and purifying governments, and bringing them to a perfect conformity with the principles of the Divine government—the other for destroying all government.

ples of the Divine government—the other for destroying all government.

But, although the No-Government Abolitionists refuse themselves to vote, they do not object to petitioning Congress.—True—and so far so good. If this seem an absurdity to others, it may not to them. They may have some method of accommodating their principles to such a proceeding, of which others are ignorant. And even if there be a substantial inconsistency in refusing, from religious considerations, to have any hand in electing members of Congress—and afterward, when they are elected by others, using them as members of Congress, and only as such, it is nothing more than what often happens to good men who embrace absurd dogmas to which their practical humanity and common sense cannot be brought entirely to submit.

But do they not also inculcate on all such as believe they can conscientiously use the elective franchise, to vote for the slave? It is said they do. And yet it is also said to be a difficult thing, of late, to secure the passage of resolutions embodying even this diluted principle, in the abolition meetings where the No-Government men have the ascendancy of numbers. But admitting that they do ask those who can conscientiously vote, to vote for the slave, it does not touch the question whether they as members of the Society are not themselves bound to vote. If it be the duty of one, it is the duty of all. Beside, what influence can he who refusions plantificiously grounds himself to vote gels to direct their fallen' brethern how best they might make their snful movements declare the glory gels to direct their viallen' brethren how best they might make their sinful movements declare the glory of God and advance the cause of universal benevo-

lence.

But would you trample on the conscientious scruples of the No Government abolitionists, by requiring them to vote? By no means. There is no power to do sonor would I if I could. But Right is to be respected. as well as conscience—consciences are to be moulded by right, and not right by the consciences of men. If the Constitution of the American Society requires of those who subscribe to it, to use the elective franchise, for the abolition of slavery, and men join the Society knowing this, they are justly bound to vote. From this no man's conscience can exempt him any more than it can exempt him from the obligation of paying an amount of money which he owes his neighbor for value received. If a rule established by an association having the right to establish it, may be nullified by one man's conscience, so it may by another. Thus it ceases to be a rule altogether. If this may be done with regard to one rule, so it may with regard to another. Then we have a society without any rule for its government. In this way the society itself is nullified.

lified.

But there is no need of violating any one's conscientious scruples. If the No-Government men do verify believe that there rests on them the religious duty of directing their efforts to the annihilation (peaceable, of believe that there rests on them the religious duly of directing their efforts to the annihilation (peaceable, of course.) of all existing Governments, and that the abolition of slavery, by the use of the elective franchise, is inconsistent with it, they are certainly bound by their own rule as honest men to renounce the latter. But in doing so, they should remember, that they have ceased to 'consent' to one of the 'principles' of the Constitution, and are virtually no longer entitled to membership. In such a case it would seem that the duty of withdrawing from the Society was altogether plain. Justice to those with whom they associated, and to the slave, requires it;—self-respect requires it—the No-Government enterprise, which they have nearest at heart, requires it. For what can be more unjust to those who originally associated for the reasonable and single purpose of abolishing slavery, than the attempt to compel them into a crusade for abolishing Government? What more unjust to the suffering slave, than to tie on to his magnificent cause a project that is hopeless, because cast out by the common sense of the nations of the world?\* What more prejudicial to the scheme of annihilating human governments, than to

tions of the world?\* What more prejudicial to the scheme of annihilating human governments, than to remain associated with those who are striving to purify, invigorate and immortalize their own?

For my part I can see no good reason why the No-Government party should nish to remain in the Anti-Slavery Association, seeing it must be productive of endless dissentions;—especially, when, by withdrawing and forming on a platform of their own, they could conduct their enterprise vigoously and harmoniously, and permit the abolitionists, who are the advocates of the elective franchise, to do the same with theirs.

vocates of the elective franchise, to do the same with theirs.

I am prompted to publish the foregoing remarks by no personal ill-will to any of those who are counted as teachers or disciples of the No-Government doctriaes. I have no ground for ill will. On the contrary, I know of nothing which would authorise me to say, speaking of them in the mass, that they intend any thing but good; whilst for several of them I cherish particular sentiments of regard. But it is high time that something was done to bring this subject directly before the great body of the abolitionists, in order that they may relieve their cause from an incubus that has so mightily oppressed it in some parts of the country during the last year. It is in vain to think of succeeding in emancipation without the co-operation of the great mass of the intelligent mind of the nation. This can be attracted, only by the reasonableness, the religion, of our enterprise. To multiply causes of repulsion is but to drive it from us, and ensure our own defeat—to consign the slave to perdurable chains—our country to imperishable disgrace. try to imperishable disgrace.

JAMES G. BIRNEY.

\* The 'No Government' theory is but a new growth of one of the fungi which sprung up in the early period of the Reformation when the minds of men were heated by the new ideas presented to them. It soon led to the most horrible excesses. Against it Luther spoke and wrote, and even invoked the civil authority—but all availed nothing. It ran its career through such seenes of last and blood, that humanity could not but rejoice at its extinction. [See Robertson's Chas. 5.

REPLY TO JAMES G. BIRNEY.

To the Editor of the Emancipator.

Dear Sir,—In the Emancipator of the 2d inst., appeared an elaborate essay from the pen of James G. Birney, giving his 'View of the Constitution of the American Anti-Slavery Society, as connected with the American Anti-Slavery Society, is connected with the American Anti-Slavery Society, as connected with the American Anti-Slavery Society, as connected with the American Antibaceston.' I read that essay with grief and annazement, and intended to make an immediate reply to it; but various engagements have prevented the completion of my design up to the present hour. This rejoinder, however, will not come at an onsuita-ME. BIRNEY'S POSITIONS

ME.BIRNEY'S POSITIONS.

I will first briefly recapitulate the leading positions assumed by Mr Birney, in his extraordinary exposition of the Anti Slavery Constitution. He declares—

1. That, by the terms of the Constitution—its letter and spirit—every person who subscribes to it, and joins the Society, is under a religious obligation to go to the polls, and use the elective franchise for the abolition of slavery.

to the polls, and use the elective function to dition of slavery.

2. That, consequently, those members of the Society, who, from conscientious scruples, refrain from voting at all, on any question, 'have ceased to consent to one of the principles of the Constitution, and are virtually no longer entitled to membership.'

3. That it is the duty of all such to withdraw from the Society, on the ground of 'justice,' 'integrity,' and

the Society, on the ground of 'justice,' 'integrity,' and 4 That it must be 'productive of endless dissentions'

4 That it must be 'productive of endless dissentions' for them to remain in the Society.

5. That they have attempted 'to compel' the great body of abolitionists 'into a crusade for abolishing government,' and have tied to the 'magnificent cause' of the slave 'a project that is hopeless, because cast out by the company according to the project of the actions of the course.

the slave 'a project that is hopeless, because cast out by the common sense of the nations of the world.'

6. That they are, virtually, apostates from the anti-slavery enterprise—pretenders, whose professions and practices are utterly at variance—intruders into a Society, from which, indeed, there is no power to expel them, but which they no longer sustain—heretics, who have departed from the faith once delivered to abolitionists.

7. That, in his opinion, their doctrines 'strike at the v. 1 mat, an mis opinion, their doctrines strike at the root of the social structure, and tend to throw society into entire confusion, and to renew, under the sanction of religion, scenes of anarchy and license, that have generally heretofore been the offspring of the rankest included.

generally heretotore been the obspiring of infidelity and irreligion.'

8. That, while others are for sustaining and purifying governments, and bringing them to a perfect conformity with the principles of the Divine government, they are for destroying all government.'

9. That their theory is but a new growth of one of the carly period of the

9. That their theory '18 but a new growth of one of the fungi, which sprung up in the early period of the Reformation—which soon led to the most horrible excesses—which run its career through such scenes of lust and blood, that Humanity could not but rejoice at

s extinction.

As an abolitionist—a member of the National Anti-As an abolitionist—a member of the National Anti-Slavery Convention in 1833—a signer of the Declara-tion of Sentiments—a framer, member, and manager of the Parent Society—I positively affirm, and shall undertake to prove, that the first six of the above spe-

the trace to prove, that the trace is a cifications are utterly groundless.

As an advocate of 'peace on earth, and good will among men'—a supporter of government—a disciple of Christ—I as emphatically declare, that the remaining allegations are truthless, slanderous, cruel—caricatures of the pacific precepts of the gospel—phancatures of disoptered imagination—satures upon the catures of the pacine precepts of the gospet—pantasms of a disordered imagination—satires upon the obligations of Christianity—libels upon the character and conduct of the Prince of Peace—unsupported by any show of reasoning, any appeal to the scriptures, any presentation of evidence.

y presentation of evidence. The motives which led to the publication of an essay so warily timed, so pregnant with sophistry, so crowded with misrepresentation, I leave to be judged or owned with misrepresentation, I leave to be judged of by the Omniscient. I am willing to believe that they were as honest and sincere, as were those which actuated Saul of Tarsus, when he became exceeding mad against the saints, and persecuted them even unto strange cities—all the while verily believing that he was doing God service. The page was contact the strange cities—all the white Verly benefits that he was doing God service. The paper was evidently drawn up with more than ordinary care, with critical exactness and cool deliberation, with legal ingenuity and skill. It admits of no apology, therefore, on the score of haste, but is to be regarded as a fair transcript of the mind of Mr. Birney, respecting the Constitution of the Artic Sheaver, Seriets, and the principles of of the Anti-Slavery Society, and the principles of those who are restrained, by their religious convictions, from going to the polls.

PROTEST.

Before examining Mr. Birney's remarkable 'View,' allow me to protest, in my abolition character, against its introduction into the columns of the Emancipator, especially without a single editorial comment prostitution of the official organ of the Parent S party purposes—as a violation of the spirit of au slavery compact—as a 'thrusting in' of a to a forbidden ground, the discussion of which is dep on forbidden ground, the discussion of watch hard-ated, by the writer himself, as being extremely hurt-ful to the abolition cause. It is as much out of place in the Emancipator, as would be an essay in favor of infant sprinkling, or the claims of the holy mother infant spinkling, or the claims of the 'holy mother church.' It is a hold attack upon the pacific views entertained by a portion of the abolitionists, respecting allegiance to the will of man, the right to punish enamele, no much ureaced by many, lor discussion

and settlement in the organ of the American Anti-Slavery Society! enter my protest against the publication of this

View," at a time and under circumstances when it was calculated to mislead many honest minds, and to produce a bad impression upon the late meeting of the Parent Society, which could not be effaced by a seasonable rejoinder. I confess, it does appear to me, that nothing could be more unfair or improper than to take advantage of the last number of the Emancipator is such previous to the annual meeting, to publish such sued previous to the annual meeting, to publish such an article. Its apparent design was, so to mislead the jadgment and obscure the vision of the delegates, as to secure the adoption of resolutions, condemnatory of non-resisting abolitionists, and in support of Mr. Birney's construction of the Constitution.

ney's construction of the Constitution.

I also enter my profest against Mr. Birney's use of an epithet to denote the principles of the non-resistants, which we discard as libellous, and which has been applied to the constitution of the constitution. which we discard as libellous, and which has been applied to us by our enemies. It is certainly very unfair to resort to the vocabulary of our revilers, for a name by which to describe us. He calls us a 'no-government' party. He might as honestly style us a banditti. Mr. Birney is called, by the pro-slavery party, 'a fanatic,' 'a madman,' and 'an incendiary.' Would it be ingemuous to apply these epithets to him, as truly descriptive of his character? Why, then, is he so unjust as to fasten upon us a name which was coined in the mint of slander, and is circulated by the hand of falsehood? Does he venture to make, in support of his Does he venture to make, in support of his charge, a single quotation from any of our publications official or unofficial? No-not a paragraph, not sentence, not a word. We deny the accusation. We omeial or unoficial? No—not a paragraph, not a sentence, not a word. We deny the accusation. We religiously hold to government—a strong, a righteous, a perfect government—a government which is indestructible, which is of heaven, not of men, which tolerates no evil, which is administered by an infallible Judge, an impartial Lawgiver, the King of kings, and Lord of lords. How monstrous, then, the representation, that we are 'for destroying all government'!! But more, on this point, in its proper connexion.

THE POLITICAL ARGUMENT.

I proceed to show, that the premises laid down by fr. Birney, in respect to the political duties enjoined to the Anti-Slavery Constitution, are unsound; and,

by the Anti-Slavery Constitution, are unsound; and, therefore, that his conclusions are all false.

The clause in the Constitution, upon which Mr. Birney relies to sustain his position, is that which declares, that 'the Society will endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave trade,' &c. Commenting upon this language, he says—'It is not unworthy of remark, that whilst our fellow-citizens, generally, were to be addressed, Congress were to be influenced.' This philological distinction he seems, to think so important against distinction he seems, to think so important against distinction he seems, to think so important as distinction he seems to think so important, as it le the question respecting the duty of every mem-

ber of the Society to use the elective franchise!

Is it possible that Mr. Birney ventures to erect his political superstructure upon so slender a foundation? Why, a mere grain of logic will be ponderous enough to dash it to the earth! 'Congress were to be influenced'—very good! My reply, then, to his labored argument, occupying more than two columns. gument, occupying more than two columns, shall be compressed into a short syllogism: To 'endeavor to influence Congress' is required by

the Anti-Slavery Constitution.

But Congress can be influenced, independent of po-Therefore, such action is not required by the Con-

The first proposition needs no proof, being admitted.

The second is thus shown to be true:
Congress can be induenced by petitions, remon-But these are wholly distinct from political action at

the polls.
Therefore, Congress can be influenced, independent

such action.

The third follows from the other two. And hence, to arraign any man in the anti-slavery ranks, for re-fraining from going to the polls on account of relig-ious scruples, or to assume that those who belong to the Anti-Slavery Society are bound to use the elective franchise, is to enforce a test of membership not re-quired by the Constitution.

Abolitionists, by belonging to the Anti-Slavery Sciety, are pledged only to what is required in the Con

titution.

The use of the elective franchise is not so required individually or cal-Therefore, they are not pledged, individually lectively, to use the elective franchise.

ngress can be influenced, though it cannot be cre-without a resort to the ballot-box.

only to creation, but not to the exercise of an in-But the Anti-Slavery Society is placed 'to endeav-

r to influence,' not to create.

Therefore, the possession and exercise of the creater power are not requisite to membership in that Soci-

Reasoning from Mr. Birney's own premises, I ask of the benefit of the slave, as to indicate the duty of immediate emancipation. In the ext breath, the makes the astounding confession—Fig SEVER-AL YEARS after the organization of the American very candid person, whether each of these syllogisms is not strictly legitimate and conclusive? 'Congress were to be influenced,' he says. Granted! But, I reseal—to influence an existing soop, is one thing: to be participant in creating seen a soop, is one thing: to be participant in creating seen a soop, is another and a very different thing. Power is essential to creation; but the feeblest soul in the universe may 'influence' be most powerful body. "God hath chosen the foolsh things of the world, to confound the wise; and God bath chosen the weak things of the world to confound the things which are mighty; and hase things of the world, and things which are despised, hath God chosen—yea, and things which are not, to bring to bought things that are; that no flesh should glory in his presence.\(^1\) The importunity of the poor widow could in. ence.' The importunity of the poor widow could in-uce even the unjust judge, who neither feared God duce even the unjust judge, who neither leared God nor regarded man, to grant her petition. I may endeavor to influence His Holiness, the Pope, no longer to grant sinful indulgences; but I am under no obligations to endorse the rightfulness of his authority, or to assist in electing him to office. I may supplicate a military chieftain not to devastate a certain village; but this would not be sanctioning his murderous vocation. Mr. Birney concedes, that 'the [nicknamed] no government abolitionists do not object to petitioning Congress.' Then they exactly and fully comply with the terms of the Anti-Slavery Constitution! For what are the thousands of petitions annually presented to that body, but to 'influence' it to cease upholding slavery in the District of Columbia?—Is it not surprising, therefore,—nay, is it not presumptions in my brother. very in the District of Columbia?—Is it not surprising, therefore,—nay, is it not presumptions in my brother,—that he should urge upon those who are thus faithful in discharging their anti-slavery obligations, to 'retire from the Society,' as persons disqualified from being members of it?

MORAL ACTION. MORAL ACTION.

Mr. Birney also concedes, that 'ALL the action required by the Constitution is MORAL.' But moral action is a duty enjoined upon all men by the great Lawgiver, to be employed at all times, and under all circumstances; and there is no difference of opinion among abolitionists, as to the propriety and necessity of using it for the overthrow of slavery. Political actions are all the legitive framehies is a privilege. or using it for the overtrow of savery. To the distribution, or the use of the elective franchise, is a privilege granted, in this country, by a majority of the people—purchased with money, or obtained by a term of residence, or by naturalization—sometimes conceded to the many, sometimes monopolized by the few—and treated, on all hands, throughout the civilized world, ething entirely distinct from obedience to God as something entirely distinct from obedience to God; so that, in determining a man's character, it is never asked, 'Does he believe in the duty of political action?' any more than an enquiry is made as to his comparative height or bulk. It is not dependant upon the will of man, whether I may love the Lord my God with all of man, whether I may love the Lott my down what any heart, and my neighbor as myself; but it is, whether I may be an elector. If, then, as Mr. Birney truly offirms, 'all the action required by the Constitution is moral,' it is a complete refutation of his political doctrines;—he has signally answered his own reasoning. What God bath joined together, let not man put asur er; but what man attempts to impose upon the con-cience and the understanding, let it ever be resisted in a spirit worthy of a freeman of the Lord.

THE ANTI-SLAVERY CONSTITUTION. In this controversy, I adhere strictly to the Constitu-In this controversy, I adhere strictly to the Constitution of the Parent Society, because it is a question affecting the right of membership, of loyalty to the cause of the slave, of rectitude of conduct, that is under consideration; because it matters not what is contained in other anti-slavery documents, or what may have been published on individual responsibility; and because Mr. Birney declares that, by the requirements of the Constitution, I am no longer—nor are such brethnen as Samuel J. May, Isaac Winslow, Orson S. Murray, Effingham L. Capron, George W. Benson, (all signers of the Anti-Slavery Declaration with myself,) Henry C. Wright, Amos Dresser, Edmund Quincy, &c. &c.—entitled to a piace upon the abolition platform! I throw Mr. Birney's argument into the following shape: The Constitution requires of those who subscribe to

Birney. If he does not mean all this, he has written as by the practices of the church, it is the grand object anti-slavery cause. Have rejoiced in believing, that all to no purpose. Ever since I began my labors in the anti-slavery cause, I have rejoiced in believing, that all persons who hold and inculcate the doctrine, that slaveholding is under all circumstances a crime against God and man, and ought to be immediately abandoned, of whatever party or denomination, tribe or nation, complexion or sex,—might be members of the Anti-Slavery Society; but, it seems, I have been cherishing a delusiop, if Mr. B's 'View' be correct. Who, now, has been guilty of 'straining or distorting the principles a delusion, if Mr. B's 'View' be correct. Who, now, has been guilty of 'straining or distorting the principles of the organization, so as to make them applicable to cases, to which all concerned know they were never intended to apply,' if it be not himself? It is marvel, the ded to apply,' if it be not himself? It is marvel, the ded to apply,' if it be not himself? It is marvel, the ded to apply if it is a condemnation proon myself and some of the choicent abolition on myself, and some of the choicest abolition spirits in the land, and 'logically'(!) proving that for us any longer to remain in the Society would be contra bonos mores,—evincive of a lack of integrity, self-respect, and a sense of justice to those with whom we are now im-properly associated—he should acknowledge that

'The American Society have no Board of Inspection appointed to scrutinize the qualification of persons proposing themselves for membership. They publish their constitution—submit it to all—leaving it to the integrity of every one to decide for himself, whether he possesses the qualifications it requires, or not.

he possesses the quantications it requires, or not.

So I have always thought; and therefore I marvel
the more, that my friend should resolve himself into
such a 'Board of Inspection,' and venture to occupy
ground which the Parent Society has never felt au-

NON-RESISTANTS WILL NOT LEAVE THE SOCIETY! But what is to be done ? Pass ten thousand resolu-But what is to be done? Pass ten thousand resolutions in anti-slavery meetings, that political action is a religious duty, and still they would all avail nothing—so long as Mordecai the Jew is seen sitting at the king's gate. 'These sectaries,' the 'no-government' abolitionists, 'insist that their views are altogether harmonious with what is required for membership by the constitution,'—and 'it is presumed that every one homeous with what is required for membership at the still years and 'it is presumed that every one homeous with what is required for membership at the such men as SAMUEL J. MAY and ISAAC WINS-constitution,'—and 'it is presumed that every one homeous with what is required for membership at the such men as SAMUEL J. MAY and ISAAC WINS-constitution, and it is presumed that every one homeous with what is required for membership at the thing is, in assuming (as Mr. Birney does) it has such men as SAMUEL J. MAY and ISAAC WINS-constitution, and it is presumed that every one homeous with what is required for membership by the consense of the institution, and are content themselves to remain in it, that, therefore, the rules of the institution consist with their heresy: which is absurd.'

The real, the palpable, the monstrous absurdity of the thing is, in assuming (as Mr. Birney does) it has such men as SAMUEL J. MAY and ISAAC WINS-constitution, and it is presumed that every one homeous values of the thing is, in assuming (as Mr. Birney does) it has such men as SAMUEL J. MAY and ISAAC WINS-constitution, and it is presumed that every one homeous values of the transition of the remain in it, that, therefore, the rules of the institution, and an institu constitution, early considers himself qualified for means and in the society. Hence, not one of them is disposed to withdraw from the present anti-slavery organization; for they appreciate it too highly to make a disturbance, and secede, merely because their brethren entertain different views of the gospel of peace from their own. They believe that 'both the no-govern to understand the meaning of influence is closely allied to cool effornery,—to address them reproachfully as 'Sectaires;' to censure them for not awing separated themselves from the American Society; to remind them, that, if they are not expelled, it is because their presence is tolerated by sufferance: entertain different views of the gospel of peace from their own. They believe that 'both the no-government and the government men can act under the constitution, according to the dictates of their consciences respectively.' 'But is this really so?' Mr. Birney asks, with an air of incredulity. I answer—it is really so so it has been for years, and so it may be till the jubile come, if we truly 'remember them that are in bonds as bound with them,' and do not attempt to make our individual views of religiou or politics—of the Church or the State—the standard by which to measure the whole body. We are all perfectly agreed as to the sin of slaveholding, the duty of immediate emancipation, and the obligation which every abolitionist virtually takes to carryout his principles wherever he can act conscientiously, whether in the church or out of it, at the ballot-box or elsewhere. Why, then, in the name of homanity and of brotherly love, should we fall out by the way, and insist upon a separation, because we are not all united in opinion on political or theological points? Before I can be suitly of such respectively. united in opinion on political or theological Before I can be guilty of such unnatural conconts? Before I can be guilty of such unnatural con-luct, I am sure that my right hand will forget its can-ing, and my tongue cleave to the roof of my mouth, a the sacred cause of emancipation, I have known no man after the flesh, and been no respecter of persons, if creeds, or sects, or parties. I have given the right and of fellowship to all who believe in the duty of munchiately letting my fettered countryme go free, and have refused to associate with none on account of and averefused to associate with none on account of a disagreement of views on other subjects. But how coldly, how invidiously, how like an abhorred Samaritan, have I been treated by many in the anti-slavery ranks, on account of my religious continuous. ranks, on account of my religious opinions!

ON TRIAL AS ABOLITIONISTS.

Commenting on the fact, that 'the no-government(!) abolitionists do not object to petitioning Congress,' Mr. Birney remarks, in a strain of sarcasm—'So far, so good. If this seems an absordity to others, it may not to them. They may have some method of accommodating their principles to such a proceeding, of which others are ignorant. . It is nothing more than what often happens to good men who embrace absurd dogmas, to which their practical humanity and common others he pens to good men who embrace absurd dog-often happens to good men who embrace absurd dog-mas, to which their practical humanity and common sense cannot be brought entirely to submit. I dismiss this fling by saying, that, allowing it to be merited— what then? True, it may serve to convict non-resist-ing abolitionists of glaring inconsistency, as non-resist

But abolitionists are bound by their Constitution to the bullotfluence, not to create or assist in creating Congress. Therefore, they are not bound to resort to the ballottor.

ans: but it as conclusively shows that, as difficults, they faithfully abide by the A. S. Constitution, in thus they are not bound to resort to the ballottor. ISTS. not AS NON-RESISTARTS.

POLITICAL INCONSISTENCY

Consistency is said to be a jewel. Mr. Basey gives us a rare specimen of it, on the part of the pro-government abolitionists. He tells us in one teath, that, from the moment they endorsed the A. S. Castitution, they were as sacredly bound to use their elegive fran-AL YEARS after the organization of the American Society, our numbers were too few to attemp political action [i.e. too few to perform an imperate duty !] It was, therefore, generally DEPRECATED [SINEX-PEDIENT.] How many abolitionists are necessary to make political action a duty, we are not sid. It is, certainly, a novel criterion, by which to detrume the guilt or innecence of a body of men, pledged to do a certain act, the performance of which, for a series of years, they deprecate as inexpedient! I the other years, they deprecate as inexpedient! I thought it was years, they deprecate as inexpedient! I thoght it was the creed of a genuine abolitionist to do right now, let who will delay. But, according to Mr. Biney, these 'pro-government abolitionists' have for a long time 'stepped out of the cause, into the work of poducing an abstract religion, a sort of quintessence of humanity, which they bottle up as they go along, to be used WHEN there is caough of it to flood the lad.'\* If, then, the 'no-government abolitionists' haveacted inconsistently in petitioning Congress, what shill be said of the conduct of our 'pro-government' brahren, in neglecting for years to vote at the polls against slavery?

THE TRUE ABOLITION PLATFORM. The ballot-box is the final abolition argument, says Mr. Birney. 'THE BALLOT-BOX IS NOT AN ABOLITION ARGUMENT,'† says Elizur Vright, Jr. The witnesses are both 'pro-government' mn, and yet they do not agree in this matter.

"Abolitionists have but one work: it is not to put any body into office, or out of it, but to set reint those who make offices. It is not an action upon Church or State, but upon the materials of body. Success will certainly develope itself, both through those who make human laws, and those who interpret the divine. But it would seem the natural order, that it should show itself first through the latter. The interpreters of divine law are, in fact, the chief siners. They have given license, ad libitum, to man-steaing; and it cannot be expected that the statutes of a State should be better than its religion."

Again:
'The great end at which we aim is, to subvert the relation of master and slave—not by machinery, PO-LITICAL OR ECCLESIASTICAL, but by establishing in the hearts of men a deep and wide-preading conviction of the brotherhood of the human uce; that God hath indeed made of one blood all nations of men for to dwell on all the face of the earth; that all men who mean to obey the divine appointment, and hen-estly get their bread by their labor, have a common interest in sustaining the principle, that the laborer is worthy of his hire. Y

of abolitionism. The Anti-Slavery Society is not a organization to determine the question, whether Church organization to determine the question, whether Church or State, as now constituted, is, per se, right or wrong—but, simply, to 'influence' both, by 'the foolishness of preaching' the doctrine, that slaveholding is manstealing. Its principles are immutable, and purely religious; its measures, 'such only as the opposition of moral purity to moral corruption—the cestruction of error by the potency of truth—the overthrow of prejudice by the power of love—and the abolition of slavery by the spirit of repentance.'

THE CHURCH AS WELL AS THE STATE TO BE PURIFIED.

It is as truly a part of its mission to purify the Church, as it is to reform the State; but not to arraign either as based upon a wrong foundation, nor to sanc-tion either as inherently good or absolutely indispensable. As to the utility of sectarian organizations, or what constitutes the church of Christ, its members are not agreed; neither do they see eye to eye as to the Benson, (all with myself.)
d Quincy, &c.
to Alican Pattern 1
Automat Automatical Pattern 1
Automatical Pattern Ke.—entitled to a place upon the abolition platform! I throw Mr. Birney's argument into the following shape:

The Constitution requires of those who subscribe to it, the exercise of the elective franchise:

Those who are disqualified by law, or through constitution scruples, from voting at the polls, are not entitled to be members:

But women, minors, aliens, Covenanters, Non-Resistants, many of the Society of Friends, some of the igners of the Anti-Slavery Declaration of Sentiments, some of the family state of the fewers of the American A. Society is put, surely, it does not come within the Church, or to uphold the State, in a partisan character. This, I think, is too clear to need an additional argument. I write for the satisfaction of honest minds. But women, minors, aliens, Covenanters, Non-Kesistants, many of the Society of Friends, some of the sistents, many of the Society of Friends, some of the sistents, many of the Society of Friends, some of the sistents, and also of the Anti-Slavery Declaration of Sentiments, and also of the framers of the American A. S. Constitution, and other persons, are thus disqualified:

Therefore, all such persons, if now members of the Parent Society, are required by 'justice to those with whom they are associated, and to the slave,' and also by their integrity' and 'self-respect,' to withdraw from the Society and Bully self-respect,' to withdraw from the Society will endeavor, in the Constitution of the United States, 'I and that 'the Society will endeavor, in the Constitution of the United States,' and also of the framers of the American A. S. Constitution of the State, in a partisan character. This, I think, is too clear to need an additional argument. I write for the satisfaction of honest minds, not to silence hair-splitting cavillers. When, therefore, it is officially declared, that 'there are, at the present time, the highest obligations resting upon the people of the free States, to remove slavery by moral and political action, as prescribed in the Constitution of the United States,' I and that 'the Society will endeavor, in the Constitution of the United States, and the Constitution of the United States, and the Constitution of the Constitution of the United States, and the Constitution of the United States, and the Constitution of the United States, and the Constitution of the Constitution of the United States, and the Constitution of the United States, and the Constitution of the United States,

against reserving the occupants of which are engaged in personal conflicts with each other, instead of defending themselves and their cause from the fierce attacks of a besieging enemy! Which course do policy, reason, justice, union, self-preservation, dictate as the true one to be pursued? Which construction of the constitution is more consonant with true charity, sound argument, and individual liberty of conscience?

AN ABSURDITY.

In reply to the statement, that many good men, some of the earliest abolitionists in the field, have been united with the American Society from its organization, and yet remain members, who are, in principle, opposed to using the elective franchise on any occaon, he says....
The conclusion from these premises, to which the

new constructionists (!) come, is, that the constitution is consistent with this state of things. But, if it prove any thing logically, it is, that if sectaries be not ex-

The real, the palpable, the monistrous absurd.'

The thing is, in assuming (as Mr. Birney does) that because their presence is tolerated by sufferance insinuate that they are dishonest, devoid of com sense,' lost to self-respect,' and neglectful of duty,' to remain in the Society 'an incubus' upon the anti-savery enterprise; to accuse them of aiming to 'destroy all government'—and holding doctrines which 'tend to throw society into entire confusion, and to renew, under the sanction of religion, scenes of anarchy and license'!!!

AN IMPORTANT DISTINCTION

I am quoted, by Mr. Birney, as 'having set the example of voting for a professed abolitionist, and en-couraging others to do the same.' As to this citation -cui bono ! I humbly conceive, that it concerns no man, or body of men, to know how many or how few times I have voted since the adoption of the A. S. Constitution; or whether I have, or have not, changed my views of politics within a few years. What I may have said and done, and what the Constitution enjoins. are wholly distinct questions. I deny to no individual abolitionist the right to inculcate the doctrine, that it is the religious duty of every man to go to the polls, but when he assumes that the Constitution of the Party Scatter maintains that decline can be desired. ent Society maintains that doctrine, and aims to get it endorsed by the Society, as such, in the hope that he shall thus be able to create a schism in the abolition ranks, I pronounce him a disorganizing spirit, however pathetically he may talk about breaking the of the poor slaves, or of his fears that they will be left to perish, unless he can succeed in making others swallow his political dogmas. It is quite remarkable, that some of those who have been foremost in protesting against being reckoned my followers—who have been loudest in their boasts, that they follow no man—who have been unwilling that I should

• Fourth Annual Report of the Parent Society.
† Quarterly A. S. Magazine for January, 1837.
‡ Idem.
† Fourth Ann. Report of the Parent Society.
† Declaration of Anti Slavery Sentiments.
† Idem.
• Constitution of the Parent Society.

be regarded as the mouth-piece of the Anti-Slavery Society, in any sense—who have repelled the slightest intimation from the enemies of abolition, that the Society in 1838, by a vote of 19 in the affirmative, society is responsible for the sayings and doings of the Liberator—I say, it is quite remarkable, that, all at once, in the eyes of those persons, I have become anofficial organ, an unerring oracle, the Magnus Apollo of the whole land, whose speech and example are to be followed implicitly—because they have ascertained that, since the year 1833, I have actually voted once at the polls! They shall not make me vain. I perceive the design of this incense-offering—to cast me off from the anti-slavery cause, (paradoxical as the statement may seem.) in order to secure the co-operation of the matisalizery cause, (paradoxical as the statement may seem.) in order to secure the co-operation of the corowned this hour, that I may be deposed the next; for it is not true, that the Liberator has ever been the official journal of any society or body of men, or the members of the Parent Society, while engaged in advocations, forgiving their remnies, not relying upon physical strength for their defence against the violence of which is the polls! They shall not make me vain. I perceive the spirit of their Master, whose mission was one of prace on earth, and good will to men.

It was a body of 'ultra peace men,' who could vote down that hornless resolution! A last! show has the gold become dim, and the most fine gold changed!'

Let me not be misunderstood. I do not mean to affirm the remarkable, and the members of the Parent Society, really intended, at any there remarks the remarkable that, all at the english of their nequire.'

A FALSE ACCUSATION.

the anti-slavery cause, in the capacity of abolition societies, to make var upon the pacific views of a portion of their breth-en—views which these brethren carefully avoided rormulgating as connected with the objects of the A. Society. Among those who have thus unfairly made use of their abolition standing and influence, in an official manner, to carry on their belligerous crusade required the friends of non-resistance, James G. Birney, the properties of the properties, and the properties of the properties of the properties, and the properties of the properties, the properties of promulgating as connected with the objects of the A. S. Society. Among those who have thus unfairly made use of their abolition standing and influence, in an official manner, to carry on their belligerous crusade against the friends of non resistance, James G. Burger, Henry B. Stanton, Elizur Wright, jr., Amos A. Phelps, and Orange Scott, may be included. I never expected to receive such treatment from these brethren:—their conduct fills me with surprise and grief. To accuse me, and those who agree with me in respect to political action, with designing and striving to 'tie on' to the abolition cause THAT OF NON-RESISTANCE, so that the latter may obtain an adventitious support, is planit to declare us devoid of all honesty, and to represent us as false and treacherous men. If we have indeed failen so low in the estimation of our 'pro-government associates, then not only should they desire no longer to be with us in the anti-slavery organization, but they should shun our company on ordinary occasions. If what they allege against us be true, then we are as unprincipled as the slaveholders are oppressive. By the soll-carrier may be true they allege against us be true, then we are as unprincipled as the slaveholders are oppressive. We are very certain that we are 'more sinned against than sinning.' As men, as citizens, as Christians, we confers that we have advocated the heaven-originated are very certain that we are 'more sinned against than sinning.' As men, as citizens, as Christiaus, we confess that we have advocated the heaven-originated cause of Non-Resistance, and shall continue to do so, and we are convicted of error; but not as abolitionists. The head and front of our offending hath this extent THE NON-RESISTANCE THEORY EMBODIED IN THE ANTI-SLA-

Mr. Birney sams up his accusations against us as

They carry out, to the full extent, the non-resist-They carry out, to the full extent, the non-resist-ince theory. To the first ruffian who would demand our purse, or oust us from our houses, they are to be unconditionally surrendered, unless moral suasion be-ound sufficient to induce him to decline from his pur-

Here is strong and emphatic condemnation of the conduct of those who achieved the independence of this country, in forcibly resisting their oppressors; here is a solemn declaration, that, such are the 'PRIN-ciples' of the signers of that instrument, they cannot defend themselves by a resort to physical force, in any case; and here the slaves are entreated to see their case; and here the slaves are entreated to see their conformation.

it is not, therefore, because it would be inexpedient to do so, to-day, next week, or peradventure next year—but because it would be always contrary to the will of God, to the spirit of the Gospel, and the example of Christ! 'Whatsoever ye would that men should do to you, do ye even so to them '—negroes though they be. 'Never, in any way, countenance the oppressed'—mark that! How can Messrs. Birney, Phelps, Scott, Acc. more directly encourage the slaves to rise against their masters, than by avowing, as they do, that self-defence against brutal assailants, by the use of carnal weapons—clubs, swords and pistols—is not only right, but a sacred duty? Non-resistants are the only persons in the land, and especially in the anti-slavery or as in the land, and especially in the anti-slavery or-

3. It is certain that to reject the use of suffering, weapons, even in cases of extreme peril and suffering, and to rely solely upon those which are spiritual, for succor and deliverance, is to declare ourselves non re-

weapons, even in cases of extreme peril and suffering, and to rely solely upon those which are spiritual, for succor and deliverance, is to declare ourselves non resistants in principle.

4. Up to the hour that Lovejoy fell, abolitionists made high pretensions to the character of 'altra peace men'—they did not resist evil—they took up no weapons in self-defence but those of prayer, and the sword of the spirit, though cruelly treated by their enemies; and how united, invincible, victorious, they were at every onset! How, in their weakness, the omnipor tence of God was made manifest, to the utter discomtiture of the enemies of emancipation! Since that time, so radical has been the change effected in the views and feelings of abolitionists, on this subject, that the following resolution, (drawa up by John G. Whitti-religious character.)

Winder 6. hught

either for the religious or political sentiments contained in its columns.

A FALSE ACCUSATION.

(What can be more unjust, Mr. Birney asks, to those who originally associated for the reasonable and single purpose of abolishing slavery, than the attempt to compel them into a crusade for abolishing government? What more unjust to the suffering slave, than to tie on to his magnificent cause a project that is hope to not he world? To these interrogations I answer—that, whoever charges me, or any of my brether of the Non-Resistance Society, with having at any time introduced our peculiar views of government into the meetings of abolitionists, or attempted to make use of the Anti-Slavery Society to give them currency, bears false withers. The charge is unterly untrue. Our accusers are the real transgressors. They have not scrupled, as abolitionists, in the official organs of the anti-slavery cause, in the capacity of abolition lectures, in the meetings of abolition societies, to make war upon the pacific views of a portion of their bretheward products of the anti-slavery cause, in the capacity of abolition societies, to make war upon the pacific views of a portion of their bretheward products of the anti-slavery cause, in the capacity of abolition societies, to make war upon the pacific views of a portion of their bretheward products of the anti-slavery cause, in the capacity of abolition societies, to make war upon the pacific views of a portion of their bretheward products of the anti-slavery cause, in the capacity of abolition societies, to make the principle of not believe that, as a body, they understood how far they had, in fact, committed themselves. They had, in fact, committed themselves. They and the attempt of iboration fact, they had, in fact, committed themselves. They did not precise a project that is hate, and that the startly ward the mean that they themselves were not to use carnal weapons, when their viewes, daughtery, shatch that the sharp themselves were not to fight the first that the startly wea

province of abolition to decide; but only to settle point—to wit, that slaveholding is a crime under point—to wit, that slaveholding is a crime under an circumstances, leaving those who believe in the doctrine to carry out their principles, with all fidelity, in whatever sphere they may be called upon to act, but not authoritatively determining whether they are bound to be members of the church, or voters at the polls. It has never been a difficult matter to induce men to go to the ballot-box; but the grand difficulty ever has been, and still is, to persuade them to carry a good conscience thither, and act as free moral agents, ever has been, and sull is, to persuane them to carry good conscience thither, and act as free moral agents not as the tools of party.

cur purse, or oust us from our houses, they are to be unconditionally surrendered, unless moral suasion be found sufficient to induce him to decline from his purpose. Our wives, our daughters, our sisters, our mothers, we are to see set upon by the most brutal, without any effort, on our part, except argument, offend them; and even they, themselves, are forbidden to use, in defence of their purity, such powers as God has endowed them with for its protection, if resistance should be attended with injury or destruction to the assailant.'

I shall not attempt to vindicate the principles of Non-Resistance, in this already too protracted reply. EFFECTS OF NON-RESISTANCE UPON POLITICAL ACTION. I shall not attempt to vindicate the principles of Non-Resistance, in this already too protracted reply. What I wish to remark is, that all that Mr. Birney alleges against us, in the paragraph just quoted, he and the great body of abolitionists have repeatedly enjoined upon the slave population of this country—i.e. in are beginning to be ashamed of the work of their own hands, and to feel how awful are the responsibilities resting upon them, in assuming the power of life and death over each other. Non-Resistance measures every law of man by the law of God; and, already, the result guage of the Anti Slavery Declaration of Sentiments (which, according to Mr. Birney, 'although possessing no obligatory force, is the highest evidence that can be had, apart from the Constitution, of what was intended by the body of the abolitionists in that instrument,') is to this effect:

'Their [our revolutionary fathers'] principles led them to wage war against their opponents, and to spill ment, ') is to this effect:

Their [our revolutionary fathers'] principles led them to wage war against their opponents, and to spill thuman blood like water, in order to be free. Ours for Bronsto The poing of evil That good may come, and to spill wisest man, Between the Church and the State there was declared to be an impassable gulf. The dead was declared to be an impassable gulf. The dead wise strong and emphatic condemnation of the conduct of those who achieved the independence of this country in testing the strong and emphatic of the polisis country in testing the strong and emphatic condemnation of the conduct of those who achieved the independence of this scountry in testing the strong and emphatic condemnation of the conduction with politics; and the christian who seldom ventured into the turbulent arena was deemed the wisest man, Between the Church and the State there was declared to be an impassable gulf. The dead upon whose shoulders rested the only righteous government in the universe. Now the pulpit and the religious pressure the conduction with politics; and the christian who seldom ventured into the turbulent arena was deemed the wisest man, Between the Church and the State there was declared to be an impassable gulf. The dead upon whose shoulders rested the only righteous government in the universe. Now the pulpit and the religious pressure the conduction with politics, and the christian who seldom ventured into the turbulent arena was deemed the wisest man, Between the Church and the State there was declared to be an impassable gulf. The dead upon whose shoulders rested the only righteous government in the universe. Now the pulpit and the religious pressure the conduction with politics, and the christian who seldom ventured into the turbulent arena was deemed the wisest man, Between the Church and the State there was declared to be an impassable gulf. The dead was declared to be an impassable gulf. The dead was declared to be an impassable gulf. case; and here the slaves are entreated to see their 'wives, daughters, sisters, mothers,' set upon by the most brutal, without any effort, on their part, to defend them selves to make the slaves are entreated to see their 'wives, daughters, sisters, mothers,' set upon by the most brutal, without any effort, on their part, to defend them, except by 'moral suasion'—and to unconditionally surrender themselves to the first slaveholding ruffian, who may be disposed to plunder them—because they may not do evil, that good may come—i. e. may not seek to deliver themselves, from the most should be attended with injury or destruction to the assailants!! The cases are precisely analogous. Now, is it not one article in the creed of abolitionists, that the rights of a black man are equal to those of a white one—and that what may be justified in one, may be done by the other, under similar circumstances? Here, then, are the doctrines of non-resistance in anushell?

Again: The last clause of the second article of the Constitution of the American Anti-Slavery Society in these words:

But this Society will never, in any way, countenance the oppressed in vindicating their rights by a resort to physical force.

This is tantamount to what is laid down as a moral daty in the DECLARATION. It is non-resistance to physical force, now scout the doctrines, and say that they 'hate them with a perfect harted'!!!

Yes, those who have solemnly promised, before heaven and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay, en and carth, that they will 'NEVER, in any seay of the penal code, to elect beform th

is not only right, are the only perthe anti-slavery orthe anti-slavery orthe in theory of the columns of the Liberator, with more discussed in the columns of the Liberator, with more of the columns of the Liberator, with more or the columns of the Liberator, with the columns of the Liberator, which we can be columned to the columns of the Liberator or th sons in the land, and especially in the anti-slavery organization, who do not, 'in any way,' either in theory or practice, by precept or example, 'countenance the oppressed in vindicating their rights by a resort to physical force!' Yet, because they follow the letter and spirit of the anti-slavery constitution, in this particular, they are compared to the bloody-minded Anabaptists, and represented as being disqualified to act as members of the Parent Society!

INCONSISTENCY OF ABOLITIONISTS.

If it be said, in reply, that those who endorsed the pacific views of the Declaration of Sentiments and A. S. Constitution, did not mean to be understood as sanctioning the principles of non-resistance, as applied to all classes and descriptions of men, I answer—

1. Whatever they may have meant, it is certain that a fair interpretation of their language commits them

all classes and descriptions of men, I answer—

1. Whatever they may have meant, it is certain that a fair interpretation of their language commits them in favor of the dectrine of universal non-resistance, as a religious duty, binding upon every individual suffering unjustly, whether white or black.

2. If they do not mean what their language obviously implies, why do they not alter the phraseology of the Constitution?

3. It is certain that to reject the use of all carnal weapons, even in cases of extreme peril and suffering, and to rely solely upon those which are spiritual, for

This resolution is a clear refutation of a This resolution is a clear refutation of the reasoning contained in Mr. Birney? splitt The reader will observe—1, that it depreses too, that the anti-slavery enterprise is of a character, as false and pernicious; 2, that it not party merely, but political action; 3, that a broad distinction between political and reignater; 4, that it implies, that, in the judgme American Anti-Slavery Society, there is no ship between politics and reugion, any more tween light and darkness!

FAMILY GOVERNMENT.

Alluding to the non-resistants, Mr. Birms
Openying to civil governments the right
they easily deduce, that family governme
such rights. Thus, they would withhold
any power of personal chastist ment or res
correction of their children.

correction of their children.'
Without stopping to examine the truthed grave charge, I benture to make the ing it is the appropriate business of Mr. Birt the Secretaries of the Parent Society, and the Secretaries of the Farent Society, and organ, to determine for abolitonists, may or may not use the birch or the management of their children? If so, I dhe may not as properly sit in judgment in high conductions of the property of the secretary of the secre tetic habits and our theological specul act as a Board of Inspection appoints qualifications of persons proposing then membership,' touching all questions rela-physic, or divinity, as well as to the abo

I have thus attempted - with what such of the Emancipator must judge—to reply ical arguments of Mr Birney, and in sta the attitude in which those s the attribute in which those stand, who political action at the polit het lest of the anti-slavery organization. To it Mr. B., that 'the no-government theo growth of one of the fongi which spearly period of the Reformation, and many heavily are standard to the results of the most horrible excesses,' I shall naked denial of its truth. The those, whose moral deportment he and who (as he confesses) wholly ate what he supposes to he the legitimate of their scheme. The principles and one of their scheme. The principles and Non-Resistants are as opposite to these characterised the Anabaptists in Gern ness to sin, light to darkness, and me Thus sauth the Lord—Cursed are allit man, or who make flesh their arm.' Be peace-makers; for they shall be called the Yours fraternally, WM. LLOYD GARRISON

TP The Editor of the Emancipator into teply to Mr. Birney with the following n which evince a disturbed state of mind. I arr ew brief notes. MR. GARRISON'S REPLY

Owing to the length of the subjoined doc

Mr. Garrison's particular request that it st this week, the remarks which we had inten on Mr. Adams' second letter to the per on Mr. Adams' second letter to the peak necessarily postponed. With regard to the d self, we have but a word to say. The viole ciations of such men as Eirney and Stanoo, devoted and consistent abolitionists, will due their own level.(1) It is well known that differs from Mr. B. as to the particular point nimed to establish-viz. that the adl Human-Government' theory are n isly as members, when they thus se society for the accomplishment of a Garrison treats what Mr. Birney h No-Human-Government' theory, a same things against 'the pacific pr pel,' which is entirely a different n assumes, that 'Non-Resistance' is Human-Government;' and that me as endeavoring, 'in a cons which the constitution binds to matter. Mr. Garrison objects wn example in an argui the constitution, and yet he makes grample of May, Winslow, and other that his paper is 'the official journal under the charge of a committee, w pressly as "THE GRAND ORGAN (7) OF (not the Anti-Slavery Society, but that which is the Society,) the 'Anti-Slavery movem schemes of that party (9) There are se we deny entirely the correctness it we will not extend our remarks. Let the stand for what it is worth, and let as abolitionists, by the gospel rule-of what advance the cause: (12) BY THEIR FRUITS

(1) 'Violent denunciations'? The unbiassed will not be able to find any in the Reply. No Mr. Birney nor Mr. Stanton is above or beyo rism; though there are some in the anti-slave who seem to think far otherwise. I have sim nied the soundness of the doctrines and the tru ness of the allegations contained in Mr. Bra View,' without any impeachment of his motives. having the presumption to do this, bro. Leavitt such 'violent denunciations --- will doubless find own level '! Doubtless, they will.

(2) 'As members' of the Anti-Slavery Socie stants are doing much to quicken and rege political action for the overthrow of slavery-a hown in my Reply. The insinuation of bro. Las itt, therefore, is not warranted by the facts in the He begs the very question in dispute, even after ting that he does not agree with Mr. Birney's com tion of the Constitution-namely, that nou-resi cannot be sound members of the Society! Any litionist has a perfect right, as a man and a christ either to 'disparage' or praise political action a polls, (provided he acts consistently,) without being a raigned for his conduct in an official organ, or by a

official servant of the anti-slavery association. (3) I ask that the difference may be shown nething more convincing than mere assett Should bro. Leavitt retort, that it is for me to prothe pacific precepts of the gospel,' I answer, the am willing to do so in the columns of the Emanch lor; nay, as that theory has been assailed and or catured by Mr. Birney, I have a claim to be heard sp on this particular point in reply But I forbear. (4) This is making a false issue. My argument,2 the Reply, (as the reader will see,) is not that Co anters &c. perfectly agree with Non-Resistants a their views of government, but that they cannot ex-scientiously use the elective franchise under the preent Constitution of the United States; and so, according to Mr. Birney's argument, are not qualified to be members of the American Anti-Slavery Society. The

argument, I still think, is conclusive. (5) If Congress would 'cease upholding slavery's the District, the system would be abolished, to all intents and purposes.

(6) In attempting to convict me of incons o. Leavitt makes a palpable blunder Will the read er turn to that part of my Reply, here referred to by him? The ground I assume is, that the Anti-Starety society is not and never has been responsible for any of my religious or political sentiments, promulpus through the medium of the Liberator; that it concerns no man to know how many or how few times I mi have voted since the organization of the Parent Sociaty; that what I may have said or done, and what its Constitution enjoins, are wholly distinct questions. The editor of the Emancipator coincides with this state ent, in dissenting from the opinions entertained Mr. Birney. Now, in order to show that the ase a the elective franchise was not even dreamed of, by the igners of the Anti-Slavery Declaration of Senting as essential to membership in the Society, I have all luced the fact that at least two of the signers of the Declaration, Samuel J. May and Isaac Winslow, beh that time, and do still cherish, conscientious sero-

11) Time nding me

SEX COL WE of the Soc

RID

ev. A. ST. ections as heir Execu at insult to the unan ties. In flum, he s

the report press censu Mr. Torner Deacon Dot Mr. RUSSEL specting the ing opposed cuments of ited and end

o points herefore suppose to expu

the objecti ere entruste Mr. St. C terations sh purported recollecte e Executive ferred to a in points, ecause the they might might not nother come and would etter to hav eeting, and nately co Mr. Tones

itered, so as those which ort of their Mr. Russi latter which tiety, or the timents :

Mr. BURL ested that consideratio Mr. Sr. C ave it read hree quarte This cour Mr. Tonn

Mr. Ross ociety. The dealing it were the horized to a Mr. Tonni hously adop tot question

ruthfulness of the

sed. It is for hir and, failing to

called the chi LOYD GARRISON.

e of mind. I appen SREPLY ibjoined document est that it she known that the

he following rema-

e Anti-Slavery Soc precepts of the the District nal way, to

HEIR FRUITS ye shall The unbiassed rein the Reply. No above or beyond en the anti-slavery ra ned in Mr. Birney this, bro. Leavitt say -Slavery Society, a nicken and regenerate

uation of bro. Les spute, even after si Mr. Birney's constr v. that nou-re Society! Any ab man and a christi political action of ily,) without being ar-ficial organ, or by an may be shown by ian mere assertion is for me to pror sistance 'theory' and el,' I answer, that ins of the Emancipa

of slavery-as I have

n assailed and cal claim to be heard up-But I forbear. e. My argument, in h Non-Resistants hat they cannot contes; and so, accou re not qualified to be avery Society. The cholding slavery' in

bolished, to all in-

der Will the read-here referred to by

at the Anti-Slavery responsible for any nents, promulgated or; that it con few times I may one, and what the es with this stateons entertained by

dreamed of, by the Society, I have ad the signers of that are Winslow, beld

ing political voting. To these may be adsigner, George W. Benson, and probably
Is it to be supposed that such men would and themselves to perform an act which they ascientiously perform? Indeed, I may oned in smaking great use of their examsent crisis, when a new, false and arbiiction is placed upon the Constitution, to ce of brotherly kindness and the destruction nal anti-slavery platform. Where, then, is

looks very much like hair-splitting-or, at ubble upon words. Figuratively speakrator may be regarded, as to priority he character of its abolition of the anti-slavery movement -but not not invidiously, not in the sense of 'an like the Emancipator.

Liberator is, or may be, as much a human as a 'no-human-government' paper (if will persist in using a nickname)-as of war as against it-as much opposed ly to the principles of Non-Resistance. it has one department, in which the n of Peace is allowed to be impartially gro and con, by persons of the most conflictwithout let or hindrance.' Now, if gen on one side than on the other, it is not the blame must rest upon those who are so has they have the right side of the question. nent' men know that they may be heard at length in the columns of this paper as the They shall have more than chance, if they desire it.

his is certainly a false statement. I have alared, in the most explicit manner, that neithn-slavery movement,' nor the 'auti-slavery as such, is in any sense responsible for the many sentiments contained in the Liberator. or shrunk from sustaining all the responsi-

Lhave demonstrated, by an argument that is t, that the members of the Anti-Slavery are more distinctly 'pledged to Non-Resis than they are to use the elective franhe terms of the Constitution. This is all I to prove-all that it was necessary for me er to refute the political reasoning of The reader will be car ful to examine have said upon this subject, in my Reply. ims will determine this matter. One thing lied upou-no plot, however deep, will suc-

using me off from the cause of the slave, or from the Anti-Slavery Society, so long Constitution remains unchanged. Amen! Non-resisting abolitionists are willing ed, before heaven and earth, by this single

BOSTON.

## FRIDAY, JUNE 28, 1839.

Reported for the Liberator. ESSEX COUNTY ANTI-SLAVERY SOCIETY. (Continued from our last.)

Wednesday Afternoon Sitting. THE SOCIETY'S CONSTITUTION.

rsation took place respecting the constituhe Society, which, it appeared, was non est in and on the motion of Mr. Jonathan Buffum, ttee was appointed to investigate the matter, ections to prepare a new constitution, on the the Massachusetts Anti-Slavery Society, if the could not be found.

THE ANNUAL REPORT. nent was again taken up, and J. N. Buffum moved that it be referred to a tee, to report thereon.

A. St. CLAIR said, it seemed to him, that, if it gred to a committee, it should be with inons as to certain parts, otherwise the course be an unprecedented one. This was the report Executive Committee, and if they committee nother committee to cut up, it would be a downall to the committee by whom it was pre-He hoped the meeting would not pronounce

I N Ropping said, his object was, that the atee might strip it of some of its falsehoods. arks on political action, and its assertion that Massachusetts Society had changed its ground, not true.

Rev. C. T. Torrey said, the document in question he manimous report of the committee, except wmssages which were carried by decided ma-In answer to an inquiry from Mr. J. N. fam he said the committee was warned in the ual way, but some were not present. One paraph of the report was carried on a division by 4

P. R. Russett said, there were several parts port that were objectionable, and therefore was favorable to the motion to refer it to a com-The report had not only an implied, but an on the Board of the Massachusetts

Toursy denied that this Society ever was auxto the Massachusetts Society.

ly, to which Society this was auxiliary.

on Dongs concurred. Russell resumed. The first censure expressed thing the Massachusetts Society was unjust and It censured the Massachusetts Society as og opposed to all human governments, which was serion that ought not to be put forth in the nests of the County Society. Again, it approled and encouraged divisions in the ranks. These points he considered objectionable, and should ore support the resolution to refer, with instructo expunge those parts of the report.

Mr. Bungerson suggested, that it would be well, if the objectionable parts were pointed out before they entrusted to a committee.

Mr. St. Clair thought the committee to make the trations should be their Executive Committee, for sponed to be their report, not that of the Society. reollected that, on one occasion, the Report of Executive Committee of the American Society was red to a committee, to suggest alterations on cerpoints, but not to make them; and this was done ase the Society had not time to hear it read. hey might refer this report to a committee, and then might not suit; and then it might be referred to ber committee, and he did not know where the end would be. He thought, therefore, it would be her to have those objectionable passages read to the eeting, and either adopted or rejected, for they must unately come before the whole body.

Mr. Torrey remarked, that, if the report was to be red, so as to make it express sentiments opposed those which it contained, it was no longer the reof their Executive Committee, which it then pur-

Mr. Russell, said, it was only wished to strike out er which ought not to have been there, and that ing should be said about the Massachusetts So-7, or the new organization There was no desire

muit the Executive Committee in any way to ntments which they did not approve.

Mr. Berleigh, after a few other observations, sug-

ed that they had better go on at once with the deration of the report, rather that to refer it. Mr. Sr. CLAIR concurred, and added, that they could

e it read in paragraphs, and adopt such as were ectionable. The whole would be got through in e quarters of an hour.

course appeared to meet general approval, and Mr. Torrey then said he presumed he could point of the paragraphs which had been objected to.

Mr. Rossell moved, that they should commence a those passages which censured the Massachusetts There might have been some delicacy in s dealing with the report, as had been instructed, fere the report of the majority; but he was an-

nized to say that it was not so. Mr. Torrer reiterated, that the report was unaniionaly adopted, except a few paragraphs, [which was

part of the church made some observations in an in- plaudits. audible tone of voice, in the course of which, it was Mr ST. CLAIR then desired the minority to meet at which was also frequently used by Mr. Torrey, evi- suggested, and at length disconcerted the respectable chairman, (the Mr Greenleaf, (who, it was understood, was for

Mr. Torrey proceeded to read the paragraph re. secting the establishment of female societies in that the meeting was to form a new organization. nty, in which it was said, experience had proved that females worked more efficiently in separate or- Mr. Burrun said he thought so, when accommoda tion was offered to them by a pro-slavecy man. ganizations, &cc.

Mr. Burleigh said, though that paragraph might Mr. Greenleaf desired to explain, and he went into had taught them such a thing, because their experience that the Scriptures sanctioned slavery. He also exwas pretty much all on one side. They had not had plained his conduct in the Legislature respecting his and therefore it was of doubtful correctness.

nen did any thing, or the men either. And it was not and altogether appeared much embarrassed with his or want of interest in the hearts of their sisters.

Mr. Burleigh would say, that, according to Mr. forrey's own exposition, the experience was pretty nuch one-sided. It was the experience, too, of socieies in which the men did nothing, and the women nelped them. (Laughter.) It was like saying that the orse Eclipse was the swiftest of his species, because e ran a race in a certain time, when nobody ran gainst him! Now his experience in Pennsylvania oved that the united operations of men and women

tere more efficient than when each acted separately. Mr. J. N. Buffun was reminded of the cry raised v the advocates of slavery, that the slave had no inelect—they first prevented the developement of his of his address, and the Convention again adjourned. nind, and then said he was not much above the brutes. so it was in the case of women. Here some people ried out that it was a shame for a woman to speak, r to act in public meetings; and then because she

vas not efficient, she had no intellect. (Laughter.) ound there were not many places in this commonof the women in the amount of sums collected by them when separately organized and goaded on to action by rivalry. In the State of Pennsylvania, to informed among us, by his fine stories about Liberia, and the women did nothing. When they were out of town, we did not hear him. We are enabled, together, the women expected the men to do all the however, to present the following communications, work. He thought the statement on the report was giving an account of his recent labors at Andover greeable with the facts.

Mr. Burleigh said, his experience proved the oposite, and he believed the experiment had not been FRIEND GARRISON: ally tried here yet.

Several of the gentlemen expressed their opinions, nd some suggested verbal alterations. But one gendeman consured the whole discussion of such a subect, when they had come there to work and devise measures for the relief of three millions of slaves, who were groaning in chains.

The resolution to strike out this paragraph was car ried, after some further discussion, by an overwhelmng majority.

Mr. Torrey next read a paragraph, in which the eserred to as an omen of good to the cause, &c. &c. Mr. Russell moved that the whole paragraph be than Gov. P. exhibited in his. His description of L

Messrs. Russell, St. Clair, Torrey, Collins, Chapman dens and dress their vines. We do not think he has

He said the Massachusetts Society stood on the same doubted that it was a blessing to the negro to be brought ground it had ever stood on, and he would therefore to this country! The only wrong of the trade consist-

the duty of every man to go to the polls, or he should not have signed it, for he had not voted since 1812: and if this were inculcated as a duty, he because the native kings, before its establishment, could not join that Society; though he insisted that were obliged to sell their subjects to get rum, but now every man that did go to the polls was in duty bound

wo grounds. If it were strictly the fact, it was out of light; but only apply the 'Ithuriel spear' of investiplace; but a great body of the members of the Society did not believe it to be true, and would be grieved once. We see of a truth that it is full of wounds and if it should go forth to the world. He spoke at some bruises and putrifying sores, from the crown of the length to show the inexpediency of retaining such a head to the sole of the foot. Well may we say, in the

paragraph to bind a brother's conscience; and also to language of Nature's bard ow that it was not strictly correct. Mr. Torrey rose and said, without attempting a reply to Mr. Burleigh's eloquent but sophistical speech, ugh a reply might be made, he would move the previous question. [This has the effect of preventing all

scussion. Mr. St. CLAIR said he wanted every delegate to re-

and it was at length determined that the Secretary should read over the list of delegates and take the Liberia addressed us in the Chapel on colonization, oursued and the following was the result. For the motion to expunge,
Against.

irteen of whom had voted.

"A majority of those who voted in the negative are understood to have done so, not on account of any sympathy with Mr. Torrey in his effort to make voting at the poils a test, but from a desire that the passage, instead of being omitted entirely, might be pruned of the offensive sentiment. It is believed that only electron of the number took part in the new organization, so that the relative strength of the parties, instead of being 106 to 32, was really 127 to 11!

A desultory discussion then ensued, in the course | On the vote being taken, Mr. Torrey's motion was of which some offensive expressions were used by Mr. negatived almost unanimously, nearly all the dele Torrey and Mr. St. Clair, who appeared to have one gates simultaneously rising to give their vote. The ocabulary in common. A gentleman in a distant decision was succeeded by loud and long continued

afterwards explained, he moved a verbal amendment, the Hotel immediately after that meeting, but on its which Mr. St. Clair said the chairman might have being intimated that the toom in which they were deheard, if he had kept his ears open. This expression, sired to meet was pre-occupied, several others were

Rev. Mr. Brimblecom,) who entered into an explana- merly representative for Bradford in the State Legision of the real state of the business. Ultimately, lature,) rose and tendered the use of the Academy. Mr. Jas. N. Burrum inquired whether the object

Some GENTLEMAN answered in the affirmative

tot be objectionable under ordinary circumstances, a long statement, the sum and substance of which yet, at the present time, it was objectionable, as ex- was, that he was not a member of an anti-slavery or a pressing an opinion on a subject which had caused colonization society, but he was not unfriendly to the such discussion in their ranks. But besides that, he cause of the Abolitionists, though he might not aphought the paragraph contained a statement which prove all they did. In reply to observations by anoth ily true. They could not say experience er gentleman, he said he had never attempted to prove such experience how well they would work together, reported treatment of the petition from the females of Lynn, and in connection with the committee's repor Mr. Torrey said they had had abundant experi- on the subject. He said his conduct had been much ce, and it was almost all one way. There were not misrepresented, for he was not in the House when the ove two or three societies in that county where the committee presented their report. He denied that he omen were united with the men, in which the wo was so deficient in gallantry as to abuse the females,

The Convention then adjourned.

EVENING SESSION This session was devoted to elementary discussion Mr. C. C. Bubleigh proposed a series of resolutions which appeared in the list published in the Liberator last week, and then entered into an eloquent and elab rate argument in their support.

Not having room in our present number for the entire proceedings, we prefer confining ourselves this week to the business debate, reserving Mr. Burleigh's address for another occasion. We shall therefore here only state that the resolutions were carried at the clos

(To be concluded next week.)

COLONIZATION-EX-GOVERNOR PINNEY.

There are no bounds to the impudence and audacity of the advocates of Colonization. Notwithstanding Mr. St. Clair said, he had had much experience as their scheme has been again and again indignantly an agent of the Anti-Slavery Society, and he had repudiated by the free people of color as hostile to their wealth where the women wished to work with the cruel in spirit, and mischievous in its influence, they welfare, and demonstrated to be unsound in principle, nen. They had begun to do so at Lynn and in Bos- have the cool effcontery to present themselves before on, and one or two other places, but elsewhere, he the people of New England and to claim for it their ould mention many instances, of a disparity in favor support on the ground of philanthropy and benevowhich allusion had been made, women and men were the happiness, refinement, and intelligence of the colonists. Acc. We understand that he delivered an ador where they were together, the men did the work dress in the Odeon on Sabbath evening last, but being

ANDOVER THEO, SEM. June 22d, 1839. We have once more been annoyed by the lugubrious cries of colonization. Though this monster of wickedness received his death blow from you some seven or eight years ago, he is not yet dead. The tena city with which some hold on to him affords melancholy proof of the depravity of man. Gov. Pinney and o hater from the south, whose name I cannot give, have both been here during the week. Gov. P. spoke to a moderate audience last evening, and met the Faculty and students this morning to clear up difficulties and be catechised. We have heard a great blishment of the Massachusetts Abolitionist was re- many colonization lectures, but never have we heard more corruption, more real jesuitism and sophistry beria, the moral and religious character of the colonists, Mr. Torrey moved the previous question. On a and the influence of colonization upon slavery and this vision, the previous question was negatived, and the country, all bear upon their very face, the impress of Mr. Torres next read a paragraph referring to the marks, that Liberia is a paradise, and the colonists, collision between the National and State Societies on though vile 'excrescences' here, are there all Adams and absurdity and falsehood. One would think by his rethe subject of funds, which led to a debate between Eves, and have nothing to do but to walk in their garand others, but which, as it is now comparatively un- done much for his cause here. The good sense of the mportant, we omit. The passage referred to was community cannot be gulled by such southern flummery. In the catechetical exercise, though great un-The next question that arose was on a statement fairness was shown by his friends, he was obliged to nade in the Report, that at the last meeting of the So- come out and show himself with all his deformity. ciety an attempt had been made to lower its tone on He not only declared the prejudice, which is piercing the subject of political action—an attempt, it was remarked, similar to one which had been made with suc- boasted that it was the foundation of his darling enteress in the State Society.

Mr. Тиомгоом denied the truth of this statement. but the foreign slave trade! He said it could not be ove to have that passage expunged.

Mr. Wisslow said he was one of the signers of the slaveholder, and abolitionists thieves for rendering them aid on their passage to a land of kings. In ano vote for the slave. He could not discover why the chandize! But I will not enlarge. Suffice it to say, ergy should now desire to force them all to become before he got through, we had colonization with a ven red-hot politicians; and he hoped the report would be modified, and that they should bear and forbear.

Mr. Torres aid the report contained a matter of low it. Invested in the dreamy abstractions and imaget, after all.

Mr. Burleign said, the passage was objected to on appears to the credulous and simple, like an angel of

'What trash is man, What rubbish, and what offal, when he serves For the base matter to illuminate So vile a thing?'-

ANDOVER THEO. SEMINARY, June 22, 1839.

ANDOVER THEO. SEMINARY, June 22, 1839.

ANDOVER THEO. SEMINARY, June 22, 1839.

Explain of the Society; for it would give its moral influence to which ever party should have the majority on a division.

Some explanations were entered into and some disassion occurred as to the mode of taking the vote, the sin of slavery and the duty and safety of immediate ote of each when called upon. This course was and this morning a catechetical meeting was held in the same place and on the same subject. Gov. P. is a 106 colonizationist of the Henry Clay stamp, and has dis-. \*32 closed the true principles upon which this scheme is supported at the South. 1st. That the prevailing pre-72 judice existing against the blacks is a fixed law, as Mr. Torres made a motion, as another test ques-ion, before the vote was declared, that instructions be-tiven to the Secretaries to omit the votes of females,

country its greatest curse -its slave population-and The Chairman questioned the propriety of doing in this way to civilize and christianize Africa. 3. That bis, as the females had been admitted to vote.

Mr. Russell doubted whether they could entertain mother question until the one before them was disposited by the free colored population are too vile for this purpose.

4. That slavery is not a sin, but a calamity—a political evil. 5. That the buying and selling of human the cale evil. 5. That the buying and selling of human the cale evil. d of.

Mr Torrer, however, pressed his motion, to leave profession, and that all emancipation is to be opposed, off 13 votes, being the number given by females.

Mr. Jonathan Burrum said the females were as tion to immediate emancipation, is the vast amount of much members as any of them. If Mr. Torrey could prove to the contrary, he would give him his support.

Except on the ground of expatriation. The first objection to immediate emancipation, is the vast amount of property vested in slaves. 2. They are not prepared for it, and could not take care of themselves. 3. That in case they should be emancipated, they would become \* A majority of those who voted in the negative are rich and powerful, and be elected to office, and then

law, harsh, and cannot see why it may not be justified now, if there be no other way for introducing the gosnow, it there be both the strice ! Gov. P. also regards Our bro. Wright, in his yesterday's Abolitionist, has the man who aids the fugitive in making his escape made a discovery that may rouse even the Granite from bondage, as a man-stealer—a thief. Such are State from its rocky apathy—to wit, that the Newthe sentiments presented by the organ of the American Hampshire Anti-Slavery Society, at its late annual to be duped by this man of sin. I regret to add that Dr. Woods was present at these meetings, and introduced the exercises by prayer. Whether he will ever precisely as they saw fit, will prick up their ears on see fit to apologise to the public for so doing, time only hearing themselves accused of such a high-handed Yours, &c. PHILOS.

P. S. A large number of those who have come out onization!

OHIO ANTI-SLAVERY SOCIETY.

We have placed on the last page a letter from James Birney, giving some account of the late anniversary this society. Since that letter was in type, we have received two numbers of the Philanthropist, containing a full leport of the proceedings. 'All abolitionsts present were invited to participate in the pro eedings,' and the names of a large number of women appear on the roll. The editor of the Philanthropist alludes to their presence and co-operation in the fol-

Excellent women too assembled with us, fellow-lag half its interest and power. During the session of he principle that separate action was wrong.

The editor also remarks-

The same spirit of mutual forbearance which has with peculiar sectarian attachments, was, we think, happily, and most cheerfully, avoided.

The following resolution was introduced by James smell of it.

ed. That the elective franchise is a power con rered in the providence of God on the citizens of the United States for good—which they ought to use, and invariably, for the election to legislative and other stations of trust, of those only who, being of good moral character, are known to be favorable to human rights, and the abrogation of all distinctions in right founded

The only objection, says the Philanthropist, which was made to this resolution, was, that its passage would conflict needlessly with the peculiar notions of the Cov. nanters, who were members of the Society, and who, believing that the government of the United States was wrong, refrained, on conscientious grounds, from vot-The resolution was accordingly modified, so as to read, after the first clause, ending with the word of good — which those who can conscientiously vote, ought to use inviolably for the election, &c. Thus has the Ohio Society. (according to the doctrines of the seceders) Society, (according to the doctrines of the seceders eccomplishment to pass out of its hands. Wonder if there will be a new organization in that State!

The Philanthropist was reported to have a larger rculation than at any former period. The pledges or the ensuing year amounted to nearly \$4,000, a that 'it is a crime' not to go to the polls, 'for which

arger sum than was obtained the year previous. Among the resolutions adopted were the following Resolved That the church of Christ in the United states is responsible in great measure for the present xistence of slavery in this country, and that we can-tot but regard any branch of the church, that will renot but regard any branch of the church, hat will re-fuse to bear testimony against it, as false to her sacred vows, and in league with the dark spirit of slavery. Resolved, That in the opinion of this body, those ministers of the gospel who have preached against the sin of slaveholding, have acted in this respect consistntly with their office, as preachers of righteousness

glory to God in the highest, on earth peace and good will to man. Resolved, That no religious society can be consid-ered pure from the guilt of enslaving men, so long as its privileges are open to slaveholders, without rebuke.

The following letter, which we copy from the Eman-cipator, contains all the information, we have received

especting the anniversary of the Indiana A. S Society .- J. CINCINNATI, June 11th, 1839. BROTHER LEAVITY,-I left Putnam the day after wrote you last, and arrived in this city on Monday evening, about dark. At three o'clock the next mornevening, about dark. At three o'clock the next morning, I was in readiness to take the coach for Greensburg, Ind., that being the nearest point on the stage route to the place advertised for the meeting of our Indiana friends, at their first anniversary. Mr Boyle, of the office here, went with me. We arrived at Greensburg in the evening. There is not a single avowed abolitionist in it; but one of our friends from

by the Society in West Bradford, we very cheerfully Greensburg in the evening. There is not a single avowed abolitionist in it; but one of our friends from the neighborhood soon called at our lodgings, and promised to make arrangements for conveying us to the place of meeting in the morning. Mr. Porter Clay, of Illinois, now an agent of the Colonization Society, had lectured in Greensburg a few days before. This is a brother of the Hon. Henry Clay, and is the same whose name was mentioned in connection with the outrageous case of kidnapping which occurred some time ago in Jacksonville, the village in which he resides.

The next morning, (Wednesday.) Mr. Hopkins called for Mr. Boyle and myself, and conveyed us in his carriage to the place provided for the meeting—six miles from the village. The Presbyterian meeting—house, a large and commodious building, in which it was supposed, when the appointment was first made, we would assemble, was refused to us. It was not only closed, but, I understood, the doors and windows had been secured by additional fastenings, strong enough to resist a pretty forcible onset. Mind, that this was the doing of about one half the church—the other being among our most active and prominent friends.

In this state of things, provision had been made for the accommodation of the assembly, by the erection of benches, and a speaking stand in the adjoining grove. I found on arriving that a considerable number had already assembled, and that the meeting was about to be opened with prayer. After an address of an hour, we had a respite, during which we partook of excellent and abundant refreshments, furnished by our neighboring friends. The afternoon was spent in the transaction of the business usual on such occasions. At night we were all comfortably quariered on the neighbors. The next morning, at an earity hour, we were again engaged in business. The resolution on political sation was discussed at a great length, and the

At night we were all comfortably quartered in high properties of the next morning, at an early hour, we place.

World, That the above preamble and resolutions be voted, and the allowed preamble and resolutions be signed by the President and Secretary of this Society, which had been applied to Benjamin Greenleaf. Esq. to be at were again engaged in business. The resolution on political action was discussed at great length, and the most harmonious conclusions were attained. We had among us Presbyterians, (mostly from Kentucky,) Methodist Protestants, Friends, New Lights, &c., and yet every thing was conducted with the most undisturbed good understanding. I left at four o'clock, P. M. before the meeting had finished its business, (a full report of which, I suppose, will be furnished soon for the Philanthropist,) and reached Cincinnati on Saturday afternoon.

Voted, That the above preamble and resolutions be signed by the President and Secretary of this Society, and transmitted to Benjamin Greenleaf, Esq. to be at his disposal.

GEORGE COGSWELL, Pres. W.M. F. Johnson, Sec. Bradford, March 15, 1839.

LYNN WOMEN'S ANTI-SLAVERY SOCIETY. At the fourth annual meeting of the Lynn Women's Anti-Slavery Society, held June 19th, the following

As to the abolition sentiment prevailing among ou ndiana brothers, I think it is of the best kind men and women, too, are content to assemble for two
days in the woods, to consult on the best means of
carrying on an unpopular cause, you may be sure the
root of the matter is in them. (1) Yours truly,

JAMES G. BIRNEY.

(1) 'And nomen, too!' Stick a pin there. If the assembling of men and women out of doors to 'consult on the best means of carrying on an unpopular cause.' proves that 'the root of the matter is in them,' by what rule of logic is it inferred, that when they meet for the same purpose within deors, 'the root of rights of all, without distinction of color, sect, sex, or meet for the same purpose within deors, 'the root of the matter' is out of them ?-- J.

of membership at the late anniversary of the parent society, very appropriately asks—

What could these 141 'lords of creation' be afraid of? Did they fear that females will exert too much influence in this moral enterprize? Is it honorable—is it manly—is it compatible with the progress of civilization and Christianity in the nineteenth century for those who are so conscious of their own superiority to be so jealous of the elevation of their inferiors? Do they fear being outstripped, or outdone, by those who are in their own estimation so far behind and below them? Are they afraid of being put down re et armis, by so feeble competitors? How ridculous! The spirit of the nineteenth century and the cause of human improvement are to be congratulated on the decision of this question.'

on account of the eruelies arising from the abuses of ANOTHER HERETICAL DISCOVERY !—It is McFingal or the traffic. Thinks the term piracy as applied to it by Hudibras, (no matter which,) that says.—

Optics sharp it needs, I ween, To see what is not to be seen

Colonization Society. If this does not show up the meeting, did actually suffer the 'staff of accomplish-loven-foot of the monster to the full apprehension of ment' to pass from its hands, and thus resolve itself every unprejudiced mind, then nothing can. Yet it is into a 'no-government' society! What sayest thou, feared that some good men wil allow themselves bro. Rogers of the earth shaking Herald of Freedom,misdemeanor. We wash our hands of all participancy in this frightful affair. The resolutions which have called out a column of editorial denunciation and ridin favor of the new A. S. organization, are friendly to cule in the Abolitionist are, "that the anti slavery platform is broad enough to be trodden by the whole human family, while it is so narrow that it admits no doctrine upon it but the one broad principle of immediate emancipation '-and that the abolitionis: who proves recreant to his own profession at the ballot box is unworthy the name he assumes. 'Bah !' exclaims the editor of the Abolitionist-this is going ' clean over to no-governmentism! Truly, our bro. Wright has the 'no-government'-phobia on him, of the worst kind.

TASTE. The Massachusetts Abolitionist, of yesterday, intimates that the editorial article, in our last number, respecting the annual meeting of the Essex County Anti-Slavery Society, is not to its 'taste.' Probaborers in our glorious cause. Their presence and sym-pathies were especially welcome, and gave the meetcle regard it in the same light. 'That shot was in ing half its interest and power. During the session of the convention, they held two meetings apart, for the transaction of business, failing especially under their superintendance, and, we doubt not, they operated with as much efficiency, as if they had proceeded on the principle that separate action was wrong. ment:

'The difference between the old and the new anti The same spirit of mutual forbearance which has ither to characterized all our meetings, prevailed in shis. Many of the Society of Friends encouraged us by their presence, and participation in the business; and every circumstance that should come in collision of the presented for a certain cutaneous disease, faith and brimstone; the old thinks it best to say nothing about the brimstone, because some people do not like the smell of ut?

Alluding to the political proceedings of the N. H.

State Anti-Slavery Society, the Abolitionist says-'A man who did things in France a few years ago, used on some occasion to say, Bah! One might almost say the same now.'

It is difficult to choose between the taste and the

spirit of such a criticism.

Cui Bono? The Abolitionist quotes an article from our pen, written in 1833, to prove that we did not at that time entertain our present views of non-resis tance, in its full extent. Granted! What then? Does it prove that, because we then held to the imprisonment of criminals, therefore all those who con on to the Anti-Slavery platform are religiously bound

still incline to the opinion, that the members of the here,) lowered the standard and suffered the staff of American Anti-Slavery Society are not responsible for any sentiments we may have at any time avowed in the Liberator, respecting the treatment of criminals. 'PLAIN TALK.' The Abolitionist emphatically avers.

> God, angels and good men' will hold the absentee responsible! This he calls plain talk. It is so, undeniably-and also political lunacy. 'The dog-star rages,' &c. PENNSYLVANIA. It will be seen from the following, which we cut from the Pennsylvania Freeman, that there are those in that State, who cannot sanction the

ment grants the privilege, is bound, as such, to go to nd imitators of Him, whose coming was heralded as the polls : The following resolution was unanimously adopted at the late meeting of the East Fallowfield Anti-Slavery Society, held on the 1st inst.

doctrine, that every abolitionist to whom the govern-

Resolved, That it is an unwarrantable assumpti power to say that it is the disty of every man who has a lawful right to vote, to go to the polls and exercise that right, even though the candidate be a friend to univer-

Extracted from the minutes. J. FULTON, Jr. Rec. Sec.

BENJAMIN GREENLEAF

We published, some time ago, a series of resolutions adopted by the East Bradford A. S. Society, condemning the course of this gentleman in the Legislature

At the fourth annual meeting of the Lynn Women's Anti-Slavery Society, held June 19th, the following

resolutions were unanimously adopted : Resolved, That, amid the agitations which have distracted and divided our brethren of this State, it is pleasant to contemplate our own happy situation in meeting together on this joyous anniversary, united in sentiment, harmony and love.

Resolved, That our aim has been, is, and shall be,

party.

Resolved. That our confidence in the Massachusetts The Woman Question. The editor of the Vermont Telegraph. (Rev. Orson S. Murray.) in noticing the protest against the admission of women to the rights of membership at the late anniversary of the parent society, very appropriately asks—

'What could these 141 'lords of creation' be afraid Society to circulate petitions. for the reogal of all laws

GOD BLESS THE OLD BUZZARD, AND GIVE HER A FAIR vinn.' So prayed Father Snowden at the New England Convention two years ago, and on several other public occasions-a prayer to which thousands will be eady to respond. Probably no other ship has been so successful in capturing slaves. For an interesting acant of two of these 'floating hells,' recently brought by her into the port of New York, see the article the last page, from the Morning Herald. Journal of Commerce, speaking of their baving been ent to the United States for trial, says :

We rejoice that Great Britain has given us this iendly hint in regard to the remissness on the subject friendly hint in regard to our remissness on the subject of the Slave Trade; a remissness which can be in no way accounted for except on the submitted principle; for it is a fact, that the capture of a slaver by an American cruiser is a thing unheard of for years, and wholly unexpected. Scores of slave vessels are enught every year by British cruisers, and we will not do our own national vessels the injustice its suppose that they own national vessels the injustice to suppose that they never could catch any if they were so disposed! They never could catch any if they were so disposed. They can catch other spirates' as well as the British but in this matter of the Slave Trade, they appear to be wholly powerless! We are sorry to say this of our gallant Navy, but truth is truth; cut where it may:

REFUGE OF OPPRESSION. This department of the Liberator the present week will be found unusually rich in matter appropriate to its character. The pane gyrics upon the clergy by the low-minded correspondent of the Worcester Palladium-the sneers of that writer and of Joseph Tracy, the Journal of Commerce and the Washington Globe, at the women who have taken an active part in the anti-slavery cause-and the remarks of Mr. Tracy and the Christian Mirror upon the new organization, are all significant signs of the times, which should not be overlooked. Comment is unnecessary. We merely call attention to them .- J.

ROCHESTER FREEMAN. We have received two numbers of a new paper, bearing this title, and edited by Myron Holley, Esq., a gentleman of whose talents and character we have formed a very high opinion. To promote the abolition of slavery will be one of its leadng objects. The establishment of such a paper in Western New York is a cheering indication of the progress of the good cause .- J:

Our bro. Lewis Tappan is about to publish in amphlet and newspaper form a full report of all the proceedings in relation to his difficulties with the Session of the Tabernacle Church .- J.

In justice to Mr. Garrison, it should be stated, that he is not responsible for the publication of the article in last week's paper, from the Herald of Freedom, giving an account of the anniversary of the N. H. A. S Society. The reason for this statement will be apparent on a perusal of the article .--- ..

NOTICES.

FAIR', TO SUSTAIN THE MASS. A. S. SOCIETY.

It is proposed by women of the Mossachusetts Anti-lavery Society to hold a FAIR in aid of the treasury, some time in the month of October next, in the city of Boston. One specific object they have in view, is, to sustain the Rev. John A. Collins as General Agent of the Massachusetts Society. Doubtless, however, a much larger amount will be raised than is requisite for this purpose, and the remainder will be devoted towards the other operations of the Society. The undersigned offer the results of several years experience in this mode of raising funds, to such individuals and Societies throughout the State as may have the disposition to co-operate with them, in taking advan-tage of the city market for the benefit of the slave. We affectionately invite all such to concerte with we e affectionately invite all such, to co operate with resonally, by taking tables at our Fair, in behalf-eir respective towns, the resonance their respective towns, the proceeds to be THEIRS, for the Mass. Society—credit being thus given where credit is due. It will be our joy to offer a heartfelt hospi-tality to those who feel inclined to pass the week of the Fair in Boston.

Letters and parcels from individuals who cannot at-

and personally, may be directed to Maria W. Chap-ian, 25 Cornhill, Boston.

MARIA W. CHAPMAN, MARY A. W. JOHNSON, ELIZA LEE FOLLEN, THANKFUL SOUTHWICK, HENRIETTA SARGENT, LOUISA LORING, SUSAN PAUL ELIZA PHILBRICK,
ANNE W. WESTON,
HELEN E. GARRISON ELIZA F. MERRIAM. ANN T. G. PHILLIPS, CAROLINE WESTON,

FAIR OF THE BOSTON FEMALE A. S. SOCIETY. At the quarterly meeting of the BOSTON FEMALE ANTI-SLAVERY SOCIETY, held January 10th, it was unanimously 'Voted, that a Fair be held by the SOCIETY toward the close of the present year.' 'Also, 'Voted, that the Society pledge to raise the sum of twelve hundred dollars for the cause.' A resolution was also asset the Society pledge and the sum of twelve hundred dollars for the cause.' was also passed that the Society subscribe for fifty copies of the Liberator. The objects for which this money will be expended are the following. To the American Ami-Slavery Society, one thousand dollars. To the Infant School for colored children, one hundred dollars. To the Samaritan Asylum for Indigent Colored children, one hundred dollars. children, one hundred dollars. To fifty copies of tr.

Liberator, one hundred dollars The Fair BER next be holden by the Society in DECEM-We would invite all societies and viduals, who are favorable to the cause of the SLAVE

and the ELEVATION OF THE COLORED POPU-LATION to assist us, as heretofore, by donations of articles, the amount of which will be duly acknowledg-ed to them by the Society.

We trust it is unnecessary to remind our co-workers of the sufferings of thousands of our sisters, who by the oppression of man are denied those blessings with which we are favored; and while we contemplate their sorrows, let us ask ourselves how we would wish them to labor were they in our soul's stead, and act actheir to labor were they in our soul's stead, and act ac-cordingly. If this be done, our present duty will be-accomplished, light will go forth to chase away the darkness that envelopes the mind of the task-master, the Northern apologist will be silenced, and the day of redemption be hastened to millions of earth's captive sons and daughters. In behalf of the Boston Female Anti-Slavery Society.

Anti-Slavery Society, MARY S PARKER, M. V BALL, CLARISSA LOTHROP, LYDIA GOULD,

CALL FOR THE NATIONAL CONVENTION At the last anniversary of the American Anti-Sla-ery Society, it was voted to hold a National Conven-on at Albany, on the 31st day of July next. The unersigned were appointed a committee to issue a CALL and make the necessary arrangements for the p opos-

In executing the wishes of the Society, they accordingly most cordially invite all such FREEMEN OF THE UNITED STATES AS ADOPT THE PRINCIPLES EMBODIED IN THE CONSTITUTION OF HE AMERICAN ANTI-SLAVERY SOCIETY to neet in convention at Albany on the last Wednesday, f July next, in the 4th Presbyterian meeting house, at

of July next, in the 4th Presbyterian meeting house, at ten o'clock, A. M.

The object of the convention is the thorough discussion of those great principles which lie at the foundation of the abolition enterprize throughout the civilized world; and of the measures which are suited to its accomplishment in the United States, and especially, those which relate to the proper exercise of the right of suffrage by citizens of the free states. All questions and matters foreign to this object will be cautiously avoided in the deliberations of the occasion.

Urea.—W. L. Chaplin, Wm. Goodell.

UTICA.-W. L. Chaplin, Wm. Goodell.
New York-Joshua Leavitt, H. B. Stanton.
TROY-Gurdon Grant.
ALBANY-N. Safford, A. G. Alder, Hiram Fanning, PLYMOUTH GOUNTY.

PLYMOUTH GOUNTY.

The Plymouth County Anti-Slavery Society will bold its annual meeting on the FOURTH OF JULY, at 10 o'clock A. M. at Rev. Mr. May's meeting-house in South Scituate. Address by Wm. Lloyd Garrison, Other friends of the cause have been invited to attend. A proposed amendment to the constitution, altering, the time for the annual meeting will come up for consideration. A collection will be taken for the hencit of the cause.

Speciates are requested to send a full delegation.

Societies are requested to send a full delegation.
T. P. RYDER, Secretary

T. P. RYDER, Secretary,

The adjourned meeting of the Windham County
Anti Slavery Society will be held in Hampton meet,
ing-house on Thursday, July 4th, at 10 o'clock, A. M.
The friends of the conse, and the public generally, are
earnestly invited to attend. Several gentlemen are
expected to address the meeting.

GEO, W. BENSON, Cor. Sec.

There will be an Address, on the subject of Slavery, at the Village Church, Dorchester, by the Rev. DASIG.
BUTLER, on the FOURTH OF JULY, at 5 12 o'clock, P. M. A general auchdance is respectfully solicited.

ACKNOWLEBGMENT.

Received for colored schools in Canada, under the are of Hiram Wilson, viz:

May 31, Female Sewing Circle, Fall River, \$5.00

June 4, A friend, by M. L. Brush, Burlington, 5.00

CHARLES T. TORREY.

From the Keeseville (N. Y.) Herald. To the friends of Immediate Enancipation residing in the Counties of Clinton and Essex, N. Y., to attend the Convention at Kreseville, July 4th, 1839.

EN THOS. E. WATSON.

Come forth, ye champions of the slave,
And battle in his holy cause;

Stellar for the girler than 2. Strike, for the rights that Nature gave-For God, and violated laws! Lo now! the war is well begun, And with your aid will soon be done. Come from the forests and the fields,

Come from the rivers and the lakes; Where earth her iron treasures yields-From mountain-tops and marshy brakes-Or where the dusty Colliers sit, And tend by turns their smoking pit. Lo! where the monster slavery rears, His Hydra heads above our plains; Lo! where his victims bathed in tears, Drag o'er our soil their galling chains; There-from man's brow, with open scoff,

Oppressors tear God's image off! Oh! could you see the stricken slave, With hunger pinched, with anguish mute, Kneel trembling to some lordly knave, Or o'er his task a branded brute, Methinks such scenes would rouse your ire, And in your souls light freedom's fire!

Were all the secrets of that hell, Drawn forth from their dark hiding place, An earthquake's voice would fail to tell, A Hogarth's pencil faintly trace-Fe'll fiends would chuckle as they gazed, And Heaven and Earth would stand amazed! Oh! while our Country's deeds of shame Are calling down the Despot's hiss, And FREEDOM'S friends must see and blame From the old world, her wrongs in this-

Come forth! come forth! stay not behind While human hands enslave your kind. Ho! dwellers on old Essex's heights. For Freedom's natal day prepare! They know the worth of human rights, Whose lungs inhale your mountain air! Keen do ve feel for others' woes And well ye war 'gainst freedom's foes. Come from the borders of Lake George, Come from each inlet, bay and port,

Let Old Crownpoint her force disgorge! Ticonderoga's far-famed fort Should rally out its mighty men, And arm them well with tongue and pen! And thou, too, Plattsburgh, who of yore Wert once the scene of bloody strife. And where the fiend of human gore Wrought fearful waste of precious life-Send up to us, from thy fair homes

The bones of those who, fighting, died To stay the rash invading band, Are scattered by the water's side. And bleaching on the barren sand; Yet slavery's hateful hand hath crushed More men by scores than here lie hushed!

Moral M' Donoughs and M' Combs!

Forth let the sober Farmer come, And shore-ward let the Boatmen steer, Up-from the Saw-Mill's ceaseless hum Let busy Lumbermen appear! From where is heard the foundry's din Let hardy Bloomers gather in.

Oh! if ye love the True-the Free, Oh! if ye feel for suffering men, Oh! if ye ever hope to see The sun of freedom rise again ! Come forth! come forth! a mighty host, Your country's manly guard and boast! And upward to the God of Heaven,

An all prevailing prayer we'll send, And in the strength that He bath given, For Truth and Right unawed contend !-No peace shall vile oppressors see, "Till life shall fail, or slaves are free! Keeseville, June 7, 1839.

From the Herald of Freedon WHAT GOD'S SPIRIT SAITH TO THE SOUL. 'See, I have set before thee this day, life and good, and death and evil—therefore choose.'—Deut. And the Spirit saith, Come ! '-Rev. And God said, my Spirit shall not always strive with

man!'-Gen.

Soul I celestial in thy birth, Dwelling yet with vilest earth;

Blending with thy heavenly fire, Earthly damps of low desire; oaring oft on starry But to sink in deeper gloom; Pining for thy native skies, Clasping still thy mortal ties, Panting, shrinking to be free-Hear God's Spirit whisper thee ! Thus it saith in accents mild-Weary wanderer, wayward child From thy Father's earnest love, Still, forever wilt thou rove? Thou hast felt the exile-pain, And the sorrow, and the chain, Darkly bound by death and crime, Heavy grief and lengthened time; Yet for thee good angels yearn-Human soul, wilt thou return? Back to hope, and peace, and light, Freed from sin, and earth, and night, Back to truth and knowledge pure, Love unchangeably secure.

> And the idols are not clay, Lo, I pray to thee return! Human soul, in love divine Have I sought to make thee mine : I have called, entreated oft In my mercies gentle, soft, I have said, 'Why wilt thou die ?' Thou hast given no reply,-Thou hast coldly turned away,-Yet a little I delay. Ere the thunder falleth stern Human soul, return, return!

To a future where is cast

要的

F 140

63

54: 18:

排物

No sad memory of the past,

Where no doubt or fear hath sway.

Lo! the time is given now Peace to make and pride to bow. Now is thine accepted hour. Now thou hast o'er fate a power; Choose eternal joy or sorrow, Choose thou for an endless morrow Thou for whom the stars of Heaven Could not be in ransom given, Suns in balance that should spurn. Human soul! return, return!

To the near and narrow tomb Hope and pardon never come, Yea, before this life is spent, Or the prison bars are rent; While the body's weight is worn, Thou shalt quiver scathed and torn. Not forever will I stand Wooing thee with accents bland-

Choose thy portion, choose it well, Once more offered—Heaven or Hell! It is finished—it is past-Tears in heaven are falling fast; Fixed unchangeably thy fate, Closed for aye the narrow gate; Dead by that deliberate breath, Thou hast chosen utter death. Demons' scornful laughter rings, Lo the rush of parting wings; Lost soul, this thou dost not see

God's Spirit hath forsaken thee!

Haverhill, N. H., Jone 1st.

in these words—' By what means and by what power do you propose to carry your views into effect!' It is perfectly obvious, that Mr. Elmore meant to ask—wheth-er abolitionists proposed to carry their views into effect by the power of Congress and by force! Mark brother Birney's

'Answer.—Our 'means' are TRUTH—the 'power' ander whose gaidance we propose to carry our views into effect, is, the ALMIGHTY. Confiding in these into effect, is, the ALMIGHTY. The power's into effect, is, the power into the amount of about \$3700.

The hospitality of the good people of Putnam was well illustrated, in receiving and handsome'y entertaining so large a number of delegates, a number amounting to about one-fourth of the whole meeting went off well, and, I doubt not, the country of the whole meeting went off well, and, I doubt not, the country of the whole meeting went off well, and, I doubt not, the country of the whole meeting went off well, and I doubt not, the whole meeting went off well, and I doubt not, the whole meeting went off well, and I doubt not, the whole meeting went

from the dominion of man, it 'prompts the heart and

arms the hand' to hold slaves and to bring man into

bondage to man !! The mind of John Quincy Adams

seems like the sun struggling with the dense fogs that

hide his glory, and now and then darting his brilliant

ed splendor before it shall go down to rise no more.

H. C. W.

She has nought to do with worldly honors and civil and

Divine Master, to be of no reputation on earth.

of christianity ?

ole to dust and to be extinguished on

The first extensive operation of the christian sys-

tem of religion and morals, was to demolish the religion of Rome, the mistress of the world, and at the same

ime to abolish the ritual portion of the Jewish religion

NON-RESISTANCE.

J. Q. ADAMS—NON-RESISTANCE.

BROOKLINE, June 6, 1839.

My Brother:

The principles of non-resistance depend not on the authority of great names for support. If they have not vitality in themselves, aside from the influence of those who are called great among men, sufficient to carry them forward till they have found a lodgment in every heart, then let them pass into oblivion. I have no solicitude to see those who have obtained honors among men, in Church or State, come into this cause, till they are prepared to cast aside all their honorary titles, to lay aside all their ephemeral, artificial dignities, and be content with that glory which comes from for the content with that glory which comes from firstice and mercy will not pick that the appeals of instice and mercy will not pick that the appeals of instice and mercy will not pick the property of the morthern that has stood by, consenting, for half a century, to the wrong.

2. To bring our countrymea to see, that for a nation to persist in injustice, is but to rush on its own ruin; that to do justice, is the highest expediency—to love mercy its noblest ornament. In other countries, slavery has sometimes yielded to fortuious circumstances, or been extinguished by physical force. We strive to win for truth the victory over error, and on the broken fragments of slavery to rear for her a temple, that then shave no solicitude to see those who have obtained honors among men, in Church or State, come into this cause, till they are prepared to exact a saide all their honorary titles, to lay aside all their ephemeral, artificial dignities, and be content with that glory which comes from ties, and be content with that glory which comes from justice and mercy will not be made in value. If our God alone. Non-resistance knows men only as men. principles be true—our arguments right—it slaveholders be men—and God have not delivered over our guilty the has nought to do with worldly honors and civil and country to the retributions of the oppressor, not only of the stranger but of the native—our success is certain. -Humanity, untitled, unadorned by trappings of hu-

man device. Let none come into this cause till pre-pared to act and be known simply as men—to follow pared to act and be known simply as men—to follow into effect? by compulsory means? Do you purpose more's question- Do you propose to carry your views pared to act and be known simply as mean to labor for to use Congress as your power? From the explicit-God side by side with the poor, the illiterate, the despised, the cast-out among men—till prepared, like our infer that he understood Mr. Elmore to ask whether But it is instructive to watch the movements of a mind constituted and educated like that of John Q. given, that abolitionists ever meant to use the ballotto effect the abolition of slavery. Not an intimation is Adams. Though political expediency seems to have box, Congress or the sword, to effect their objects. No, been the polar-star of his life—though his well-stored and expansive mind seems chained, as a crouching 'power' the ALMIGHTY. 'To bring the Church to slave, to the car of this idol—yet his views of the Kingdom of Heaven—of that wonderful system of subline ed to the understanding and consciences of slaveholdand holy principles taught by the Saviour of mankind, ers are the means'-'the Almighty the power' to make are sometimes very full and clear. Considering the these arguments efficacious. Thus brother Birney position which he fills in the political world, and the wrote and talked a little more than one year ago. maxims of expediency which have ever paralyzed, Thus all abolitionists wrote and talked at that time in a measure, the powers, and checked the free aspirations of his noble soul, and chaining them down to and the power -by which the abolitionists 'propose earth; considering, too, that he was nurtured and has to carry their views into effect,' was prepared by ever lived in the moral mists and fogs that always of the Secretaries of the American Anti-Slavery Socigather around worldly politics and human governments; who can read, without deep emotion, the folments; who can read, without deep emotion, the fol-lowing sentiments from his eloquent pen, respecting an individual merely, but of the 'American Anti-Slathe anti-slavery and non-resisting nature and tendency very Society.'

This exposition of the 'means and power' by which Whoever faithfully studies the christian system, as the abolitionists aim to abolish slavery is exactly in aca code of religion and morals, and exercises, in redec-tion upon it, the intellectual faculty bestowed upon him by his Maker, cannot possibly fail of coming to the conclusion that all violence, tyranny and oppression, all cordance with that made by the Convention that formed the Society in 1833. 'Our principles lead us to rely solely upon those weapons which are spiritual. exercise of unjust power by man over man, must ulti- Our measures shall be such only as the opposition of mately fall before it. In the book of futurity, theretore, it is written as clearly as in the Gospel of Christ,
that war and slavery shall cease to exist on earth; that
nation shall no more rise against nation, neither shall there
be war any more.'—[2d Letter to the citizens of the U. very by the spirit of repentance.' Another Secretary of the Parent Society assured us some two years ago Before the precept of brotherly love, as the univerthat 'THE BALLOT-BOX WAS NOT AN ABOLITION ARGUMENT. sal law of human kind, carried out to its logical con-

So anxious was the American Anti-Slavery Society clusions, empires and kingdoms, principalities and powers, war and slavery, were destined to fall prostrate, to crumto have the community understand that the abolition enterprise was a 'moral and religious,' and not a 'political' enterprise, that a special committee was appointed at the annual meeting in 1838, to prepare a resolution to that effect.

Such was the anti-slavery enterprise, as held forth —SYSTEMS OF GOVERNMENT as well as systems of reli-tion, were to be overthrown, subdued, annihilated, by this simple ray of supernatural light, and with those systems were to be overcome and vanquished all the selfish were to be overcome and vanquished all the selfish and potent means, and OMNIPOTENCE the power to and sordid passions of man's nature, and all the aggre-gations of physical, human power.' give efficacy to the means. Our aim was at the spirit 'For the propagation of his doctrines he disclaimed, and principle of slavery, in the heart of the nation.

once and again, with undeviating perseverance, all re-course to an arm of flesh. He declared that his king-dom was not of this world. He commanded his discidom was not of this world. He commanded his disciples to render to Cæsar the things that are Cæsar's, and he paid for his own person, the tribute to Rome. In his doctrines there was a principle of vitality, destined to survive all persecution and to triumph over all human only nieans and only power, we are told, that can ever abolish slavery. TRUTH is nothing-OMNIPO-'The christian system meddles not directly with the TENCE nothing, in the death-struggle with slavery

The christian system meddles not directly with the organization of human government. It commands obedience to the laws. It enjoins reverence to the powers that be—but it lays down first principles, before which, carried to their unavoidable conclusions, all oppression, tyranny and wrong must vanish from the face of the earth. It is by the unalterable and eternal truth of its principles, that the ultimate triumph of the kingdom of Christ must be extended throughout the habitable reason and conscience of the nation and church, 'to respect to the principles, we are the constitution of the constitution of the principles and the constitution of the principles and the constitution of the constitution of the principles and the constitution of the principles and the constitution of the principles and the constitution of the constitution of the principles and constitution of the principles and constitution of the constitution of the principles and constitu overthrow slavery by the spirit of repentance,' we ap 'Its first great victory was over false religions. In he progress of ages, its slow, gradual and progressive overthrow slavery by the power of Congress. A new overthrow slavery by the power of Congress. A new advancement has been over tyranical governments. It has weaned the human mind from the toleration of Society has been organized among us because the old has weaned the human mind from the loteration of governments founded only upon conquests, and acting only by arbitrary will and physical force. The second great victory of the christian system of morals was over oppressive governments, and that victory has not yet been consummated.' Society would not mount the arena of political strife and pass a resolution declaring it the duty of every man to vote at the polls. Ministers of Jesus, whose business should be to hold up 'Christ the power of God and the wisdom of God' to abolish slavery and all sin, to \*But government. whether civil, ecclesiastical or military, is not the only, nor the most pernicious agent of tyranny and oppression. The laws of war and the institution of domestic slavery have been far more efficient of the converting the honging of the ballot-box; trying to lead all others, not to Christ as ctive instruments for converting the bounties of the Creator to the race of man into a curse, than all the erate and redeem the world from the thraldom of sin Creator to the race of man into a curse, than all the tyrannies of emperors and kings that ever existed upon earth. War is a perpetual violation of the right of human beings to life, liberty and the pursuit of happiness, and slatery is no more than the base-born progeny of mar. The christian system of morals, as delivered by its The christian system of morals, as delivered by its. Founder, prohibits war, not in direct, but in implied, unqualified terms. This prohibition has not yet had its full development among nations which profess the staff of accomplishment, as Elizur Wright calls it heart of American Slavery. Give up this, and 'bid the slave of E. P. Lovejoy.

the slave despair,' says one. 'Stand aloof from the the slave despair,' says one. 'Stand aloof from the Thus his comprehensive mind perceives clearly, that hallot-box—and the Lord have mercy on the slave, the Gospel is designed and naturally tends to bring says another. 'I cannot work with those who refrain about the results which non-resistance attributes to it. from the ballot-box,' says a third. 'Those whose The principles of christianity overturned the ritual and penal codes of the Jews-the vast and bloody fabric of the use of the elective franchise have not the qualificathe religion and government of Rome, and they must tions required to join the Society, and ought not to join inevitably demolish every government on the globe so it,' says a fourth.

far as an armed and bloody resistance to evil, an aveng- TRUTH-eternal, immutable TRUTH, but a little ing power in the hand of man, is necessary to their ex- while since, brought to bear on the heart and conistence. These principles must destroy all dominion science of slaveholders, was thought to be all-sufficient of man over man, and enthrone the Lord Almighty in to abolish slavery; because as brother Birney says,every heart. But John Q. Adams is not a non-resist- God had fitted truth to the heart and the ant; for he says-' It (the kingdom of heaven) has truth.' The spirit and power of God were enough. prompted the heart and armed the hand of the christian Christ was all in all, and abolitionists were determined man to resist and overthrow them,' (i. e. governments of to know no other 'abolition argument' but Christ and arbitrary will and physical force.) While he asserts Him crucified. But now many professed ministers that the gospel is designed to do away 'all violence,' he, many agents, secretaries and editors, are combined to in the style of professed ministers of Christ and slave- produce a belief that Christianity, of itself, has not holders, declares that it 'arms our hands' to resist evil power, accompanied by the spirit of God, to do away and revolutionize governments. While Christ forbids the system of adultery, robbery, and oppression. all war and violence,' he 'prompts the heart and arms Christ is, in a measure, forgotten by them as an 'abo the hand' to war and deeds of violence! While it is lition argument,' as a 'staff of accomplishment.' They designed 'to break in pieces and consume all the gov- have discovered a weightier argument-a longer and ernments of this world,' it enjoins on christians to establish and maintain governments of swords and guns! There is a way that seemeth good unto man-but the While it tends to destroy all slavery and redeem man end therof is the way of death.'

> OHIO ANTI-SLAVERY SOCIETY. The following letter from Mr. Birney to the editor of the Emancipator affords cheering evidence that the cause of abolition is onward in Ohio

rays through the opening mists. God grant that the PUTNAM, Ohio, May 31st, 1839.

Brother Leavitt,—The meeting of the Ohio Anti-Slavery Society, which began on Wednesday morning, has just closed. I have been present during its progress, and take pleasure in stating, that, notwithstanding the mists may be cleared away, and that that heaven-lighted luminary may burst out upon the world in uncloud-

H. C. W.

A NEW 'ABOLITION ARGUMENT.'—A NEW AND ONLY 'STAFF.'

PAWTUCKET, June 13, 1839.

My Brother:

Men have a right to change their opinions as often as they see good reason for so doing. But they must not be put out, nor indulge in unkind feelings toward others, if they do not see the way clear to follow them in all their changes.

In No. 8, of the Anti-Slavery Examiner, is the correspondence between J. G. Birney and F. H. Elmore. On the 7th page commences Mr. Birney's answer to the inquiries of Mr. Elmore. It is dated, March 8, 1838. At the bottom of page 15th is the 7th inquiry 1838. At the bottom of page 15th is the 7th inquiry in these words—' By what means and by what power do well attended. The number of delegates was not much

MISCELLANEOUS.

From the Herald of Freedom MOUNT AUBURN.

After the labors of the three days N. E. Convention, of active and enthusiastic sitting from 10 A. M. Tuesday, to 10 (or more) P. M. Thursday, it was proposed, by way of anti-slavery dissipation, to visit this celebrated home of Boston's dead, and to recruit, our overtaxed and worn spirits by a ramble among its glades and graves. An ample omnibus was be-spoken and we filled it within and without with ultra abolitosists. A cheerier company never visited 'the house of feasting,' than started for that home 'appointed fire a lithe living.' It was not the cheer of the least-going multitude, however, that animated them. It was that lightness of heart, that follows exercise of the busying 'care for others'—that care, that wrinkles not the brow. It was the freedom of neck which comes of wearing the yoke of Christ, and that ease of shoulder found in carrying His 'light burden.' All were quarantitie, of all sizes and of all shapes, but as we quarantitie, of all sizes and of all shapes, but as we After the labors of the three days N. E. Convention

e country. Discharging our omnibus debt at the gate-way, we

Discharging our omnibus debt at the gate-way, we entered the cemeiery. A wide and beautiful pathway wound before us into the depths of this last resting place of the tired city. It strikes you as any thing but a burying ground. It is entirely without any of those isombre dismatities that adors the country grave yard. All is cheerful and springing, and savors more of resurrection than burial. And why should it not be so! Why should not we regard it a friendly deed of our mother earth, that she thus receives again our deserted dust to her bosom? Why should we call the grave that dark inn? It is no inn. The traveller does not 'put up' there. Nothing but the tegument is cast off and left for a few days, till the spirit resumes it, renovated in more than primeval beauty, and deckthat dark im? It is no im. The urselled estance of put up? there. Nothing but the tegoment or 'put up?' there. Nothing but the tegoment is cast off and left for a few days, till the spirit resources it, renovated in more than primeval beauty, and decked with immortality. The first token that meets you is the tomb of Spurzheim—on the left, on a little eminence, the country has placed his remains. His name only is inscribed on the plain marble. A gratifying and touching sight to the wanderer from banks of the Rhine. Passing on, grove and glade, hill sade, slope and labyrinth paths, and white monument peeping out from the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy, break upon the deep verdure of woods and shrubbethy break upon the deep verdure of woods and shrubbethy break upon the deep verdure of woods and shrubbethy break upon the deep verdure of woods and shrubbethy break upon the deep verdure of woods and shrubbethy break upon the deep verdure of woods and shrubbethy break upon the deep verdure of woods were all the states of the particulars. We would and hillock and hill break with a state of the verdure of woods and shrubbethy break upon the particular of the pa

Mason, as he has improved Old Hundred.

The only thing that took off, in our fancy, from the perfect interest of the cemetery, was the ostentations display of tombery. You could not help seeing the pomp and aristocracy of the city in these precincts of more taility. 'The ruling passion strong after death.' Those towering homes and pride swollen fronts do not from the heights of Beacon street upon the Boston common (and commonalty) with a colder supercitiousness, than the \$10,000 obelisks from out their castifon exclusions, upon the rambling visitant of this New England 'Pere la Chaise.' Church yard 'property and standing'—'good society' of the dead —'first families' in the city of silence—the aristocracy of morality. Oh, poor human vanity and emptiness! that would maintain 'family pride' in these domains of the silvers are pure and sanctified, are elastly. Oh, poor human vanity and emptiness! that would maintain 'family pride' in these domains of the silvers were owned, and a long correspondence on their capture took place between Capt. Fiosch with him to Washington yesterday morning. We shall publish it in the course of a week. It will develope something that will astonish the people of this country. Merchants in this city, who, to all appearances are pure and sanctified, are engaged largely in this trade.

In the meantime the Buzzard and her two prizes that be a singular document. The log book of the Clara is a would maintain 'family pride' in these domains of the silvers were owned, and a long correspondence on their capture took place between Capt. Fitodow with him to Washington yesterday morning. We shall publish it in the course of a week. It will develope something that will astonish the people of this country. Merchants in this city, who, to all appearances are pure and sanctified, are engaged largely in this trade.

In the meantime the Buzzard and her two prizes will remain in our harbor. The mate and steward of the Eagle, and the mate and boatswain of the Clara, have also been brought here to act as w families' in the city of silence—the aristocracy of mortality. Oh, poor human vanity and emptiness! that would maintain 'family pride' in these domains of the would maintain 'family pride' in these domains of the aristocracy of the Clara is a singular document. It contains a regular price curregreat leveller. What if they lay their dust in these marble cerements. They will sleep their but a day. The archangel will soon route them with his final trumpet. 'There are two places, said our fine-minded old neighborhood judge L.—, where mankind old neighborhood judge L.—, where mankind used to observe equality—the church and the church and to observe equality—the church and the church yard,' But vanity excludes the wayfaring man from its cushioned and lordly pew—and would fain thrust out vulgar mortality from its empty depository at the foot of the far-fetched and costly cenotaph.

All this may be ultraism and grave-yard fanaticism.

ought to observe equality—the church and the church and trins at Havana, and, should a trial take place, some developments will be made in relation to them that will be startling.

The surrounding country shows beautifully from the various openings of the cemetery. Off toward Roxbury the broad rich swell, green as fertility and spring could make it—embowered all over with the full leaved trees and whitened with country seas, where the opulence of the princely city has wantoned in luxrious 'building.' And away to the east toward the ocean and high up in prospect looms the city—the dome of the old commonwealth towering in the dusky sea-baze aming the dome of the old commonwealth towering in the dusky sea-baze aming the dome of the old commonwealth towering in the dusky sea-baze aming the dome of the old commonwealth towering in the me of the old commonwealth towering in the sea-haze amid the dark regions of slate, that a boundlessly around it. It looked 'a city on a nill'-and as we stood quietly, in that still retreat ing yard; probationers—' prisoners of hope,' with the means of salvation. God grant that not a dear antimeans of salvation. God grant that not a dear antislavery spirit of us all come short of it. We were
free, in a land of slavery—numolested in a land of violence and mobs. We were above all, ABOLITIONISTS,
in the broad sense of the word—in that sense, that
shakes the nations—and will soon sunder the fetters of
the slave.

After two hours of the briefest and swiftest time, we
left the enclosure. We attempt no description of
the slave thanks and the slave thanks and the slave to the great question of American slavery. Formerly the
left the enclosure and tombs. They are very shire, to demand homage of the state to the peculiar

From the N. Y. Morning Herald of June 14. THE HISPANO-AMERICAN SLAVERS—EX-TRAORDINARY DEVELOPEMENTS.

This city was thrown into a state of great exciten

ther found in carrying His 'hight burden.' All were abolitionists. Heaven grant the nation's omnibus may speedily be freighted with no others.

It had been gusty and showery (like the beginnings of some of our conventions) but before we reached the semestery, the sun broke out in all his clearing-up, affectively the sun broke out in all his clearing-up. affectively are long, low, sharp, piratical, black rakish looking vessels, and from their appearance they could sail Satan out of sight in twenty minutes. They lay non glory, and shed a radiance over the green indicate the green indicate that the state of the clara hardly be appreciated but by the eye has been transferred from the blank and prison form of the city, at once into the verdant freshness of the country.

Smith, but never was her. The brig has her name painted on the stern, with a large gift spread eagle beneath—the name of the port where she did between the country. ong is painted out. She is a complete slaver-her slave deck is in, with space only two feet and a half high, and ring bolts and manacles ready for one or more hundreds of poor black wretches. Her provis-ion casks and legers were all on board when captured the Lily. We will be brief with the brig, as we have before

nentioned her.

She was captured by the Lily sloop of war in January last and carried to Stere Leone, where she was de-tained a short time, and discharged by the Spanish au-thorities, because her commander, Joshua W. Littig, exhibited American papers; but her prize-master, Mr. Boys, remained in her, determined to sift the matter, and consequently sailed from Sierra Leone for the pur-

wealth towering in the k regions of slate, that It looked a city on a y, in that still retreat from human noise, we mused upon the stir and rush of its thronged streets—the swarming wharves and the shouting harbor—all soon to be hushed to silence at time's imperative and impartial bidding. But we had not leisure for musing. We mounted the summit hill of the cemetery, and our company being in the mood of praise and thanksgiving, we united in a sacred song. We were 'merry and we sung psalms.' And what cause for gratitude we had.—We were all alize, in the midst of this great burying vard: probationers—' prisoners of hope,' with the ic institutions of the black and white races of the

After two hours of the briefest and swiftest time, we left the enclosure. We attempt no description of the various monuments and tombs. They are very generally executed and located with great taste, and are as beautiful as wealth and art could make them.

One return we paused at old Harvard—and were governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors in person to come here and oversee the governors where the governors were content to send or the person to come here and oversee the governors were content to send or the person to come here and oversee the governors were content to send or the person to come here and oversee the governors were content to send or the person to come here and oversee the governors were and oversee the governors were content to send or the person to come here and oversee the governors were content to send or the person to come here and oversee the governors were content to send or the person to come here and oversee the governors were content to send or the person to come here and oversee the governors were content to send or the person to come here and oversee the governors were content to come here and oversee the governors were content to the person to come here and the person to come here an left the enclosure. We attempt no description of the various monuments and tombs. They are very generally executed and located with great taste, and are as beautiful as wealth and art could make them.

On our return we paused at old Harvard—and were politely admitted to a glance at its currouties.—Its biraries—its cabinet, and what is finer than all, its old classies shades. We were readily admitted. The guar dians of the place probably did not suspect he was introducing a company of "incendiary zealots." We was the will not so the place on its discovery, for your the will not so the place on its discovery, for your well. He stood in the noble attitude of defending the right of petition. Quitting the old university, our ride was quickly sped amid the delights of fraterial conversation, and we soon exchanged the muffled tramp of the country highway for the rattle of the paved and clamorous city.

ANTI-SLAVERY WINDOW BLINDS.

It is encouraging to see the various arts of embellishment, even in this shavery—fidden lend, beginning to employ their influence in favor of liberty.—An ingenious pantier of transparent window blinds has expected that the place of the part of blinds; the devisition of the place of the part of the place of a fugitive from slavery; the hunters with their rilles and broad thats, the blood-bound on the seent, the poor termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock, make up one termbling MAN hiding behind a rock make the manual manual more to the place of the place of

who protected that same citiezn, when a sassailed him in the moment of prayer bear this time. We wait to get patient, speak calmly of that message.—Herald of

Desperate Conflict.—The Apalach the 11th ult., contains the anexed desperate rencounter occurred on tween several individuals of this confunaway negroes, whose camp the awares. AMr. Herring, Mr. Hollis dividual, residing about twelve. settlement of runaway negroes, iscovered was a fellow named ( discovered was a fellow named Cesthe city as a desperate outlaw, and Watson, of Columbus, Ga.—He seized upon, but he proved to be knives and pistols. A deadly struster of the columbus of the columbus cannot be considered to be considered to the columbus constant of the columbus constant of the columbus constant of the columbus columbus. of the gang came to his assistance; counter Mr. Herring was killed, bein and mangled; another of the party ken with a bludgeon, and was only jured. Mr. Hollis says he was engineered to be a constant of the party has been clear, and wave him many clear, and wave him many clear, and wave him many clears and wave him many clears. ow Cesar, and gave him side and back with his hun side and back with his hunting knife and back with his hunting knife and hard prove fatal. The sheriff of the posse, has gone in pursuit of the c

'REAPING THE WHIRLWING'—The timel of the 12th old, contains an acc struction, by a mob, of the Real Eva caure, Mississippi The Eanking H. fire by the assailants, and together with and papers contained, was soon ted. Nothing whatever was saved from wreek. The mob was still in force counts, and there was great apprehenext demonstration of 'an eulightene would be upon the persons and proceedings. next demonstration of an enlightened would be upon the persons and prope-tory. So it works. Lynch Law is lik-in the Scripture—its constantery is To day it breaks up an anti-slavery a row it burns a public Hall derote is row it burns a public Hall devoted to fee--and the next day, it turns its fary apea its directory! Mississippl sowed the end in of 1834—she is now teaping the windwid northern communities be warned?—Chris Wi

NORTHERN COURTESY AND SOUTHERN CO. NORTHERN COURTEST AND SOUTHERN SOUTHERN SOUTHERN COURTED TO THE SOUTHERN SOUTHERN COURTED TO THE SOUTHERN SOUTH the hospitality of our citizens—he i in our pulpits—the charities of the count tended for the promotion of one of the count tended for the promotion of one of the in view,—and he is finally sent on his w This is Northern courtey. Southern of he seen in the threat of Senator Presion. the seen in the threat of Senator Presion, to olitionists if they are caught south of Mass on's line;—in the lawless flogging of Am—in the tarring and teathering of the Rev.—ell—in the plundering of the United Stat the lyuching of people suspected of telicularation of Independence,—and, in short, it less dirkings, duellings, stabbings, whipporturings, that are matters of every day of in the South. What is the cause of this Scavery!—Christian Witness.

EXECUTION.

The negro boy Henry, belonging to Roben Kent, of Wythe, and convicted some time ago of se to the town of Wythe, was, we karn, hanged nesday the 22nd inst., the time to which his was respited. As usual, a large crowd was dance, to witness his execution. The culprit gallows denied that he had any accomplice crime for which he suffered. Up to the momen gallows denied that he had any accomplex is crime for which he suffered. Up to the momen he was swung off, it is believed he labourd and impression, that all the solemnities of the fast and all the preparations for death, about him, we gotten up to frighten him, and that he wait prieved. A clergy man attended him upon them and the boy, like almost every one else who ke been hanged, professed to have his sim puter Abingdon (Va.) Statesman.

THE DEATH OF HON. CHARLES NAVLOS N ongress, from Philadelphia, caused by apopen e felt by every patriot and philanthropis as a public loss. He was able in council, and be esty. He feared not Southern chivalry. I ed the workingmen of the North against at tack in Congress from the South, in a mase! He was the successful candidate at the his against Charles J. Ingersoll, who is a ma ome manœuvre obtained the certificate of cleri

The following short sentence of advice by Wi Penn should be kept in mind by all young person are thinking of committing matrimony. Name but for lave, but see thou love what is loody.

Thomas Haynes Bailey, the well-known lyr ied at Cheltenham, England, on the 22d of Ap

## DR. HITOECOOL DENTIST.

Street, corner of Stoddard Street EXTRACTING, Filling Cleaning ting teeth. Improved Tooth E.
This new and superior instrume
preferable to all others. The time
in extraction is but a second, v pain and suffering occasioned by the the old fashioned instrument are almost insufference in all cases is given to the improved I Extractor.—Price 25 cents. Artificial Teels—Be corruptible translucid teeth are so natural in its contraction. nce that the nicest observe ference. Not being subject to dec to all other Teeth. Filling Teeth of gold Teeth partially decayed, if tak saved, and rendered firm and ser cours that they are neglected until too late.

d with the purest of gold, and warranted.

1 season.
1 Individuals in the city and from the count Avited to call and see specimens.

Terms.—Single Pivot Teeth, \$2; Filling, \$1; racting, 25 cents.

All Operations Warranted.

Dec. 28.

PANORAMAS OF JERUSALEM AND THER THESE Panoramas are now open for exand Mercer streets, Broadway, opposite Nineso THE PANORAMA OF JERUSALEM

is a splendid painting, of the larges urface of ten thousand square feet, THE PANORAMA OF THEBES, IN EGYPT, Painted likewise from Mr. Catherwood's dra uperior, as a work of art, to any Panorama b

wherefor, as a work of art, inhibited.

The Panoramas are brilliantly illuminated evening by upwards of 200 gas lights, and experience of the pictures given in the forenoon, above on the pictures of the pictures in the forenoon, above on Jerusalem and Thebes will be defined by Mr. Catherwood, every evening, at half-past of clock, commencing with Jerusalem.

Open from 9 in the morning till half-past 9 dim in the evening. Admittance 25 cts, to each Panna Books of description may be obtained at the forenoon of the picture of the picture of the picture.

12 1-2 cents each. BOARDING HOUSE.

DAVID RUE would inform his friends and lie, that he has opened a house at No. 34 Street, where a few gentlemen and ladies of the accommodated with permanent or transies. Strangers visiting the eity, are solicited to get call, as his house is pleasantly situated, as the stranger of the property of the property of the stranger of the exertion will be used to give general satisfact.

Boston, June 4th, 1839.

BOARD. E. FULLER, NO. 24 FRANKLIN PLACE, Box

A plensant, quiet, and central situation, a East of the Mariboro' Hotel, and next het Odeon, where Gentlemen and Ladies can be modated with permanent or transient Board Agent Comprehensive Commentary.

ANTI-SLAVERY DEPOSITORY, 25 CORNEL Orie Board of Managers of the Mass. Anti-Sim Ociety, have purchased of Isaac Knapp, the August Market Mass. Slavery Depository, which will be contofore at 25 Cornhill, where a full BOOKS RELATING TO SLAVERY. onstantly for sale, in quantities to suit purious Alt orders relating to the Depository, must

SLAVERY AS IT IS: TESTIMONY OF A THOUSAND WITHISSES A large lot of this new and valuable book. Weld, has just been received at the Mass. A. sty's Depository, 25 Cornbill. Price 371-2 ct. ought to be scattered all over the land, and every family. Send in your orders.

THE NEW TESTAMENT AGAINST SLAVE 'The Chattel Principle the abhorrence of Jess (and the Apostles; or no refuge for Americas Sarinthe New Testament.' By Beriah Green, Profit of the Oneida Institute. A very valuable pages just received and for sale at the Mass. A. S. Deposit Cy, 25 Cornhill.

HI

id to belo

on, an ag tucen Ann inprison m proper be as delive Sherry's ind, the law wo if the dete

w, which hich may very sev